THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 12.] *MAY*, 1806. [VOL. I.

Biography.

LIFE OF LUTHER.

[*From the Religious Monitor.*]

(Continued from p. 478.)

HITHERTO the publications of Luther had respected the power of the church in spiritual matters only; but in July, 1520, he addressed a treatise in German, to the Emperor and nobility of the Empire, in which he endeavoured to subvert the triple wall with which the Pontiffs had surrounded their temple against the assaults of reformers, by establishing the following positions: 1. That the superiority which the clergy arrogate over the laity, is unscriptural; and that it consists solely in their office of preaching, which might, in cases of necessity, be exercised even by laymen. 2. That the Pope being himself fallible, cannot give an infallible authority to any particular interpretation of scripture; and 3. That the right of assembling councils belongs to princes, not to the Pope. This treatise, however anti-papal, could not greatly offend the Elector and princes of the Empire, as it was a defence of their interests; though it might fail in completely opening their eyes to the unjustifiable domination of Rome, over the authority of governors, and the rights of nations.* In the following month he published a book, entitled, *The Babylonish Captivity of the Church*, treating principally of the number, nature, and use of sacraments. He reduced them to three, baptism, the supper, and penance; defended the use of the communion under both kinds; rejected the doctrine of transubstantiation; but adopted a modification of it, which removes one difficulty only, the existence of accidents without a substance; and condemned the sacrifice of mass, as the foundation of the most abominable superstitions, and the chief idol of popery.† He thus re-

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* Seckend. lib. i. p. 112.

† Beausobre, p. 310—320. Luth. Oper. tom. ii. p. 273, et seq.

iterated his attacks on the papacy, and laboured to attain his object by two different methods: by combating the authority of the Pope, he thrust at the prevailing superstitions, which had their foundation in that authority; and by attacking the superstitions, he gave a blow to the papal power, which, by means of them, riveted its chains about the consciences of men.

His name, as the champion of ecclesiastical reformation and religious liberty, had not only reached the Pontiff, but alarmed him; and spoke the language of threatening to him and his conclave. The secret and incessant instigations of Cajetan, eager to be revenged for his theological defeat at Augsburg, and of Eckius, equally ambitious to follow out the imagined glory which he had acquired by his ambiguous victory at Leipsic, aided by the fear of losing his influence in Germany, quickened the tardy and voluptuous exertions of Leo; convinced him that his former temporising plans would now be altogether inefficacious, and determined him to launch at the reformer that portentous thunderbolt of excommunication, the fear of which had for so many ages overawed the princes and enslaved the people of the western world. The college of cardinals was assembled; and after considerable discussion as to the most eligible and decisive measures, on the 15th of June, 1520, the bull, so long expected and finally so hostile to the intentions of its framers, was solemnly issued from the sacred college. It condemned 41 propositions selected from Luther's works, as heretical, scandalous, or dangerous in their tendency; denounced the severest punishment against all who continued to peruse them; commanded every person, in whose possession they were, to burn them; ordered Luther himself to appear at Rome, or send a letter of recantation thither within sixty days, under pain of being excommunicated as a heretic; and threatened all who should protect or countenance him with a similar punishment.*

Eckius was commissioned to carry this bull into Germany, with letters to the university of Wittemberg, and the Duke of Saxony, requiring their co-operation in publishing it. They received these letters with coolness and fear. The university refused to give their sanction to the publication of the bull; and the Duke wished to have an order from the bishop of Merzburg; but it arrived too late, for the people prejudiced in favour of the reformation, immediately tore it in pieces, and trampled it under foot.†

This sentence neither surprised nor disconcerted Luther; but roused him to display his contemptuous abhorrence of the iniquitous procedure, and unchristian character of the court, by which it was issued. On the 17th of Nov. he renewed his appeal from the Pope to a general council; censured the vices and hypocrisy of Eckius; represented the Pope as a tyrant, and the predicted man of sin; and conjured the Emperor and the states to listen to his appeal, and to suspend the execution of the bull,

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* Seckend. p. 114, 115.

† Beausobre, tom. ii. p. 22.

till his doctrine was examined by the word of God. But the thunder of his resentment was reserved for the bull itself, which he poured forth in two treatises written with increased vehemence and acrimony. The one, was a criticism on its style and spirit, which appeared to him so contemptible and furious, so indiscriminate in its prescription of what was true, as well as of what was false in his writings, of doctrines acknowledged by the church to be scriptural, no less than of tenets which it rejected, that he declared himself disposed to believe that it was an impious forgery of Eckius. The other, was a defence of the 41 propositions condemned by the bull; in which is the following passage, which we quote as a statement of the real cause of Luther's opposition to the popish hierarchy, in the doctrinal errors, which it supported and refused to renounce. "Had the Popes taught that we are justified by grace only, instead of inventing the doctrine of merit, and exposing heaven to sale, the church would never have risen to its present splendour; or if it had risen, it could not have stood for a single hour. For the doctrine of the cross condemns what the Pope approves, and is the only doctrine which can give courage for martyrdom. Hence, after the age of martyrs, the church declined in every thing that was its ornament and glory. The cross was exchanged for voluptuousness, poverty for opulence, ignominy for honour, till that body, which we call the church, has become more worldly, so to speak, than the world, and more carnal than carnality. In fine, I know not a more invincible argument against the dominion of the Pope, than that he reigns independent of the cross; he labours to have all and abound; and he is not disappointed; for he has only to wish, and it is accomplished. The faithful city is become a harlot! Verily, the reign of the true antichrist is come!"*

Nor were words his only expressions of contempt and indignation. On being informed that his writings had, according to the direction of the bull, been burnt at Rome, and in several cities of Germany, he assembled the professors, students, and principal citizens of Wittemberg, and conducting them to a place of public resort without the walls, with their assistance erected a pile of wood, on which he laid the bull of excommunication, and the decretals and canons respecting the supreme jurisdiction of the Pope, and consumed them in the flames, saying in an elevated tone, "Because thou hast troubled God's holy one, let everlasting fire destroy thee." This act, which took place on the 10th of Dec. was a solemn and public renunciation of his allegiance to the Roman see, and rendered the sentence of excommunication with which he was threatened, if he persisted in his heresy, wholly nugatory; for the man who burns the laws of his sovereign, shews that he rejects his authority; and the man who voluntarily separates himself from any society, can no longer be subject to forcible exclusion from it. Still, however, he withdrew only from the church that ascri-

* Seckendorf, p. 119.

bed infallibility to the Pope, not from the church as lawfully met in a general council, to the decision of which he continued to profess submission. This distinction satisfactorily accounts for the approbation with which this bold procedure was spoken of by many, who were strenuous advocates for the Roman Catholic religion. Different cities imitated the example of Wittemberg; and even at Leipsic, the Duke, though hostile to Luther, durst not interpose his authority to prevent it. The manner in which Luther justified himself, was, if possible, still more obnoxious, and aggravated rather than extenuated his former offences. He published a collection of the most indefensible tenets of the popish party, and reduced the sum of their law to this proposition. "The Pope is God upon earth, supreme in all things, heavenly, terrestrial, spiritual, and secular. All things are his, and there is none who can say to him, What dost thou?"*

Such was the state of Luther's opinions, and such the temper of the Romish church, when the diet of the Empire met at Worms in the beginning of 1521. Charles, who, during his absence in Spain, and immediately on his return to Germany, had been besieged by the nuncios of Rome, who urged him to condemn Luther as the Pope had done, would have followed their advice, had he not promised to hear him personally, before he came to a final decision on the cause. Frederic, the Elector of Saxony, at his request, sounded Luther as to his willingness to appear at Worms, if the Emperor should call him thither. The heroic reformer did not hesitate a single moment, but replied that he would regard the Emperor's orders as the call of heaven, which he would cheerfully obey; but if violence was offered him, as was not improbable, he would commend himself and his cause to that God who preserved the three children in the fiery furnace."* But the number and respectability of his friends made his enemies anxious to have him condemned unheard, lest his eloquence and interest should make a too favourable impression on the diet. Jerome Alexander, one of the nuncios, accordingly used every mean to prevent his citation; wrote to Rome, requesting the Pope to threaten some and flatter others, and to furnish him with money for the same purpose; and addressed the diet in a long and laboured speech, in which he exaggerated Luther's faults, denied his virtues, deprecated his citation as disrespectful to the Pope, and promising no satisfactory result, and demanded that his writings should be burned in compliance with the bull.† When the violence of this orator defeated his object, conferences took place between the Elector through Pontanus his chancellor, and the Emperor through Glapnio his confessor, but with as little effect. In these, as well as by the advice of several men of talents and prudence, it was proposed, that several persons of acknowledged discernment, impartiality, and integrity, should have the whole subject referred to

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* Mosheim. Cent. xvi. § i. 14. Seckend. Sect. 32. and § 79, p. 121.

* Seckend. p. 142, 147.

† Ib. p. 149.

them, and that after hearing Luther in private, and candidly examining his books, their decision should be final. Frederic was, however, determined against this plan, as he knew it would not meet with Luther's approbation or consent.*

During these unfruitful conferences, the Emperor was daily becoming more attached to the party of Rome, who incessantly urged him to take some decisive step against Luther, and by all means to prevent, if possible, his appearance at the diet. With this view he went so far as to endeavour to prevail on the Elector to be satisfied with giving his own safe conduct to the reformer. Frederic was not, however, duped by this artifice; but persisted in opposing the fluctuating measures of the Emperor, till he received the imperial safe conduct for Luther, and assurances of protection for him, from all the princes through whose states he was to pass. Besides the safe conduct, a letter was sent from the Emperor by Gasper Sturm, who was himself more than half a Lutheran, requiring him to be at Worms within 21 days.‡

Luther left Wittemberg as soon as he had received the Emperor's order, and preached on his way at Erfert, Gotha, and Eisenach. Till now the popish partizans had hoped that the danger to which he was exposed would deter him from appearing; but when they understood that he was actually on the road, they would have moved heaven and earth to stop him. Reports of his destruction being determined on, and of his being already condemned, were so artfully spread, that his best friends were deceived, and wrote him, if he valued his life, to return. But none of these things moved him; and though weak and languishing, he said, in a letter to Spalatin from Francfort, "Christ lives. This is enough. I shall enter Worms, though all the gates of hell and the powers of the air were against me; for I am resolved not only to despise, but to terrify the prince of darkness." When within three leagues of Worms, Spalatin, more and more alarmed for his safety, sent again, conjuring him not to proceed; but he then declared, that "though there were as many devils at Worms as there were tiles on the houses, he would enter it without fear." Escaping all these snares, he arrived at Worms in safety, with the fear of the Lord as his strength and hope.*

His entry resembled the procession of a conqueror, rather than of a man cited as a heretic. The imperial herald, in his official dress, marched before; a troop of noblemen, who went out to meet him, were his attendants; and a greater number of citizens than had welcomed the Emperor himself, guarded him to the hotel of the knights of Rhodes, where the Elector's ministers lodged; and where he was immediately visited by persons of the highest rank in the city and Empire.† Next day, he was conducted to the diet by Count Pappenheim, hereditary marshal

* Beausob. p. 74—88. Seckend. § 89. et add. 1.

‡ Seckend. Sect. 38. § 92.

* Seckend. p. 152.

† Ib. p. 152, 156.

of the Empire, through such an immense crowd, that they found it necessary to go through some gardens, in order to arrive at the place of audience. On entering it, he was asked, in the name of the Emperor, "If he was the author of certain books, the names of which were read to him?" and, "If he meant to retract or to defend them?". In reply to the first question, he owned the books which were mentioned; but conscious of the important consequences both to himself, and to the cause of the reformation, which might result from the answer given to the second, he requested time for serious deliberation. On the 18th he appeared again before the diet. As he passed through the crowd, he was animated by the address of George Frons-berg, a man of great respectability, both as to rank and talents, who said to him, "My poor brother, you are now on a march scarcely less dangerous than any which I and my fellow-soldiers have made; but if you are in the right, and certain of the goodness of your cause, go in the name of the Lord; be courageous; God will not desert you." The question for which he had asked time for reflection was again put to him. His reply was modest and respectful, yet firm and decided. He declared that his sole motive in writing as he had done, was to promote the glory of God, and the good of his brethren; and plead, that as some of his publications, which treated of Christian faith and morals, were praised even by his adversaries; as others of them attacked only those corruptions in the doctrine and practice of the church, many of which were universally acknowledged; and as a third class was directed only against individuals who had attacked and defamed him, it was impossible for him to recant, without denying and condemning truth and piety, authorizing and strengthening tyranny and superstition, and giving countenance to the most dangerous, because unsuspected enemies of religion. He acknowledged that he had written with too much acrimony; but contended, that the truth of opinions is independent of the dress or spirit in which they appear: and declared, that as a man, he was conscious he was fallible, and if any one should convince him of error, by the testimony of Scripture, he would immediately retract, and be the first to burn the writings in which it might be contained. When the official indignantly told him, that he had not spoken to the point, and insisted on a simple and direct answer whether he would retract or not, Luther immediately replied, "that unless he should be tried by scripture and reason, and by them convinced of heresy, as he had no faith in the infallibility of popes, or councils, whose errors and contradictions were notorious, he neither could nor would retract; because it was neither safe nor honourable for a man to act against his conscience." Eckius said, that he had revived the heresies condemned by the council of Constance; and the Emperor openly proposed to proceed against him as an enemy to the church, by denouncing the heaviest punishments against

him, and all who should support him; though he refused to violate the safe conduct which he had given him. The Electors and other members of the diet had recourse to private negociations; but Luther continued firm in his adherence to scripture, as the only test by which he would allow his tenets to be examined; and after being pressed by various arguments addressed to his love of peace, his regard for the church, his worldly interest, and his fear of danger, and being asked himself to propose some means of accommodation, "I know none," said he, "but that of Gamaliel; if this work be of men, it will come to nought; but if it be of God, *you* cannot overturn it."*

When these negociations were finished without success, Luther received orders to leave Worms immediately, under a safe conduct for twenty-one days, and a prohibition from inflaming the minds of the people, either by preaching or writing during the journey. But though he was permitted to depart in safety, he was no sooner gone, than the impetuosity of the Emperor, which had been, with difficulty, so long restrained, broke out in a most violent sentence, which declared Luther to be a member cut off from the church, a schismatic, a notorious and obstinate heretic; acknowledged the Pope to be supreme judge in the controversy; and threatened all who countenanced the heretic of Wittemberg, by hospitality, intercourse, friendship, or even correspondence, with a similar condemnation. The effect expected from this imperial edict, was greatly diminished by the manner in which Luther was treated in being simply ordered to retract, without the very appearance of an attempt to disprove his doctrines; by the absence of a considerable number of the princes when the sentence was passed, which deprived it of authority in their territories; and by the subsequent occupation of Charles in matters more immediately connected with the temporal security of his extensive and envied power.

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* Acta Wormatiæ habita. Luth. Oper. tom. 2.

☞ *The Life of Luther, with which is necessarily connected interesting views of the Reformation, will be concluded in the two first numbers of the Panoplist, vol. II.*

Religious Communications.

DUTIES TO THE RISING GENERATION.

EVERY generation of men enters on the stage of life deeply indebted to the preceding generation. It is a debt which they never have full opportunity to discharge, until, by Divine Providence, they are brought into the place which their fathers filled, and, like them, are called to stand as the guardians and instructors of another generation. Then, they are taught, by expe-

rience, what was done for them in their younger age. Then, they have opportunity to discharge an immense debt.

Important is the place which all parents are called to fill, and innumerable are the cares which have devolved upon them.—These cares, innumerable and weighty as they are, come upon each generation, in consequence of the appointment of God. Although men are made capable of being taught, yet they possess no innate ideas. They are not born into the world with a store of knowledge; but they commence their existence, in a state of as great ignorance as the brutes commence theirs. They have every thing to learn respecting this world and the future. Surely they need much instruction. They need faithful guides and counsellors. According to the appointment of God, they ordinarily first fall into the hands of those who were instrumental of their existence. From them they receive their first and strongest impressions. Under the care of their parents, and in view of their example, they form characters for eternity. Who, that stand in the place of parents, can think of these things, without seeing the importance of faithfulness to their offspring!

One branch of the duty of parents is to teach their rising offspring how to live in this world, and to fit them to be good and reputable members of society. To be useful to them in this respect, as they may be, and as they are under obligations to be, requires great attention and persevering diligence. With the risen generation are entrusted the experience and improvements of past ages, to be, by them, faithfully transmitted to the generation to come. But, to teach posterity how to live in *this* world is only a small part of their duty. They possess, or have the means of possessing, knowledge which is infinitely more important. That instruction, which, above every thing else, they are to communicate to the rising generation, is derived from the volume of inspiration, and relates to eternal things. Entrusted, as parents are in this highly favoured land, with the oracles of God, which are the fountain of light, they are under obligation to teach their offspring all the distinguishing doctrines contained in them. They are to teach them the character of God, the purity, extent and immutability of his law, the entire moral corruption of the human race, the necessity of regeneration by the agency of the Holy Spirit, the distinguishing grace of God, by which sinners are brought to the saving knowledge of the truth, the inexcusableness of men in sinning, the real divinity and all-sufficiency of the Saviour, the necessity of that faith which unites the soul to Christ, and which leads the subject of it to purity of life, the necessity of mourning for sin after a godly sort, and the certainty of future rewards and punishments. These are some of the plain and distinguishing doctrines revealed in the word of God; and being found there, we are bound to receive them as eternal truths, and faithfully to teach them to the rising generation. In faithfulness to their trust, parents are to make known to their children all those *duties* enjoined in the scriptures, the

performance of which is necessary to prepare them for heaven; such as public, family and secret prayer, forgiving enemies, and overcoming evil with good, administering to the wants of the needy and distressed, and making all proper exertions for the support and spread of the gospel. They are also to acquaint them with all the *institutions* of God; such as the holy Sabbath, baptism and the Lord's supper, which they are to teach them to observe, as tokens of their obedience to Him, who commands them to be his people. They are to make known the wonderful providences of God; not only such as are recorded in scripture, but, such as their own eyes have witnessed, or their fathers have told them.

This is only a general view of that instruction, which we are bound to communicate to the rising generation. To teach them these things is infinitely more important than to teach them how to live and be reputable in this world. These things are interesting to them as creatures of God, and as creatures, who are to exist in eternity, and particularly interesting, considering their fallen, deplorable condition, by nature.

The obligation to communicate such instruction may be urged from the consideration, that He who hath said, "all souls are mine," hath committed to parents the particular care of their rising offspring.

We are no more to expect that children will acquire knowledge, without instruction, than that men will reap their fields, which they have never cultivated and sown. The knowledge of God is not handed down, in this day, by any miraculous interposition; but, by a careful and persevering attention to certain means, which God hath appointed for that purpose. It is to be done by *diligent teaching*. God hath made parents, as it were, a depository of his word and ordinances. To them he hath committed divine instruction to be faithfully transmitted to their posterity. As instruction is respected, they are to be God's mouth to their offspring, and to all the souls entrusted to their care. How great and solemn is the charge of parents!

The diligent teaching, now urged on parents, may be enforced by calling their attention to the positive *command* of God. This command may be found in many parts of his word. Inspired by the Holy Spirit, Moses addressed the people of God in the following impressive language; "Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." With the importance of this divine

command, the mind of Asaph was deeply impressed when he penned the following words; "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise, and declare them to their children, that they might set their hope in God, and not forget the works of God; but keep his commandments." The inspired Psalmist evidently reasoned on this ground, that as the generations before him were commanded to stand in their lot, and transmit the laws and institutions of God to their posterity; so it was the incumbent duty of the generation, in which he lived, to stand in *their* lot, in defence of the same divine laws and institutions, and communicate the same invaluable blessings to *their* posterity. Every succeeding generation, from that time to the present, has been under the same obligation; and the obligation has increased in proportion to the increase of light and privileges.

The duty of communicating divine instruction to children may be urged on the score of *gratitude*. Parents and guardians must be careful not to hide from the generation to come what their fathers have told them respecting the interesting things of religion. Having themselves been taught these things, they must be chargeable with awful ingratitude not to communicate the knowledge of them to their children. Freely they have received, freely they must give. How great would be the sin, in the present generation, of withholding or suppressing that instruction, in regard to the doctrines, duties and institutions of the gospel, which their fathers were at the pains of communicating to them? Did their fathers put the Holy Scriptures into their hands? They are bound, from this consideration, to commit that precious treasure into the hands of their children. Did their fathers labour to make them acquainted with the character of God, and with the great and interesting truths of his holy word? They are bound, from this consideration, to labour as much, *at least*, to teach the same things to their children. Do they call to mind, that when they were under the care and instruction of their fathers, they were taught by example and precept, to remember the Sabbath day to keep it holy? It will be the basest ingratitude, for them to be silent on this subject, or to exhibit before their children a careless observance of holy time. Did their fathers teach them the importance of honouring God in the house of prayer, by constantly attending themselves, and by providing for their attendance? This may be urged as a reason, why they should be assiduous to impress on the minds of their children the importance of regular public worship. Were their parents constant in pleading for them in family prayer? They ought also to plead for *their* children, and by their example to teach them to plead for theirs. Do they recollect, that their parents, in many ways, expressed a concern for their immortal souls? The sin of ingratitude

will lie at their door, if their children do not see, in them, a concern for *their* souls. Did their parents publicly dedicate them to God, and obligate themselves, in the most solemn manner, to bring them up in his nurture and admonition? They will, then, be guilty of great ingratitude, to withhold from God their own children. These things are not mentioned, as involving all in equal obligations; for they who have filled the place of parents have not been equally faithful to their trust. But, although our fathers, who are gone, were chargeable, in the sight of God, with unfaithfulness to us; yet, through them, generally speaking, we have enjoyed such privileges, as have brought upon us a great debt, which we can never discharge unless we do it to the rising generation. It will be the basest ingratitude, not to do as well, *at least*, by our children, as our fathers did by us. Shall the knowledge of God's word and ordinances, communicated to us by the generation from which we have descended, be laid aside as useless, like the talent, which the wicked and slothful servant hid in the earth? Shall we, by our unfaithfulness, put out all the light, which has been transmitted to us from our fathers, and leave our children to grow up as heathen? Our consciences, unless seared as with a hot iron, will be prompt in deciding these questions.

The only way for this generation to keep themselves pure from the *blood* of their children, is to be faithful in communicating divine instruction to them. We are taught in the word of God, that the connexion between parents and children is of vast importance. All children have souls which are liable to be lost. Great indeed must be such a loss. Committed by God to the care of their parents, they are liable to be lost, through *their unfaithfulness*. God hath constituted parents the guides of their offspring. And what if they guide them wrong? The effect will certainly be seen in their children. If they give wrong instruction, it is to be expected that wrong instruction will be received. When received, how is it to be rooted out? If they give *no* instruction, it is to be expected that their children will grow up in ignorance. Means and ends, under the government of God, are connected. He who neglects to sow, may not expect to reap; and he who sows tares, may expect to reap tares. In like manner, he, who is unfaithful in his house, who neglects to give divine instruction, and whose example is bad, has no reason to expect that his children will be seen walking in the truth. How can those children love and honour their Maker, who have never been taught his character? Trained up in ignorance of divine things, their stupidity is not a matter of surprise. It is the natural fruit of their education. What ground is there to indulge a hope that they will have any concern for themselves, as sinful, undone creatures, if their parents neglect to acquaint them with their character and condition? What is called conviction always takes place in view of *truth*. Instruction, or light, is necessary to conviction. Not that mere instruction is the *cause* of convic-

tion; but it is essential to it. That person, who is duly concerned for his soul, is brought into that situation by having some just views of truth; for we cannot conceive of an exercise of mind, whether painful or pleasant, without an object. Hence we see the importance of gospel instruction. Those parents, who withhold it from their children, will find themselves, in the great day, guilty of the blood of their souls. In consequence of their unfaithfulness, they may go down to destruction, and draw after them their children and their children's children.

To all parents this subject must be interesting, especially to those, who have lately entered into the family state. For those, who are in this case, it was more especially designed.

Such parents, as have been unfaithful in their houses, until the characters of their children are formed, and their influence over them nearly or quite at an end, are in a most unhappy case. The opportunities they once enjoyed are past, and can never be recalled. Their children will no more be young. They are gone, or are going, from under their care; and perhaps many of them are in their graves. The parents, if their feelings are in any measure awake, must carry their burdens all their days; knowing that it must be forever said of them, that they have been unkind and unfaithful parents. They may ardently wish they had opportunity to call their children around them, and make them acquainted with their Maker; but, alas, it is too late. Their case is similar to that of a person, who has robbed a fellow-creature, and who has no opportunity to make restitution, because it has been neglected, until the injured person is no more among the living.

But, those who have but lately entered into the family state, have opportunity to save themselves from the distressing pain of having been *unfaithful*. Their children are yet under their care, and they are looking to them, as their instructors and guides. How important that they improve the price which is put into their hands; that they begin early to instruct their children, and to make them acquainted with eternal things. If they know the things, which belong to their own peace, and to that of their children, they will suffer no time to be lost. H.

A COMMENT ON SOME PARTS OF ROMANS V.

[The reader will take the trouble to look over the chapter.]

HAVING noted the blessings, which come to believers through Jesus Christ; free justification, peace with God, a standing in the grace of the everlasting covenant, and joy in the hope of glory, with several important concomitants; the apostle, from the 12th verse, remarks a resemblance between the manner in which sin and death pass upon the world of mankind, and the manner in which the justification of life, with all its benefits, passes upon all, who are in Christ. "Wherefore, *as* by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all

have sinned:" [So righteousness and life, through Christ alone, pass upon all the heirs of mercy.]

In some such manner as this, according to the connexion, the ellipsis in ver. 12 ought to be supplied; as may be seen by looking forward to ver. 15.

The two intervening verses appear to form a parenthesis, by which the apostle explains, as he goes along, what he had just said. "Sin," he observes, "is not imputed where there is no law." But, in fact, sin was in the world, and was imputed from Adam to the time of Moses. If there was not a written law to charge it, there was a law of nature. And there was the original command Adam was under, and which he transgressed. And *death* reigned all that time, even over them, who had not committed overt acts of sin. In this respect, as in others, Adam the sinner was a figure of Adam the righteous, through whom the gift of life is conveyed to those by whom no act of virtue had been performed.

To return then to verse 12. *How* sin came into the world by one man, and death by sin, will be understood, if we can explain that *judgment unto condemnation* mentioned in ver. 16. What is it then, but a judgment concluding the whole race under sin; and then passing sentence of death upon that ground, i. e. a sentence to mortality, to the loss of communion with God, and to whatever else was included in the original threatening? I say *upon that ground*, passing sentence; because this is the language of the 12th verse, in the last part of it: "And so death passed upon all men, *for that* all have sinned." Calvin's interpretation agrees with that of our translators:—*Forasmuch* as all have sinned. But if, with others, we choose to read, so *death* passed upon all men, *unto which* all have sinned; the same ground of condemnation is implied; and all having sinned unto death, in one sense or other, is the declared *reason* why death passes upon all.

Still the exact sense in which all are adjudicated sinners, by means of the first man's offence, is variously explained. Whether that judgment implicates them by *imputation*, in virtue of their father's offence, and because he acted as their federal head; and on that ground consigns them to a contaminating influence of the original sin, as part of the death incurred; Or whether the judgment, in the first instance, brings them in sinners, upon the ground of contamination and inherent depravity, and so dooms them to the *reward* of sin: Or whether there be an explanation more perfect than either, and which more clearly "vindicates the ways of God to man," I wish rather to leave with Him whose ways are surely unimpeachable, than with any human expositor; and much rather than decide myself in a peremptory manner.

In the mean time, how interesting in the most general view, is the parallel here introduced? "*As* by one man's disobedience many were made sinners;" say generally, *involved in depravity and guilt*, as the natural consequence of such rebellion of their father, under a wise and holy constitution of God; *so* by perfect obedience of another Father,

under a new constitution, shall many, (that is, as many as believe on Him with a uniting faith) rise to a justification, founded upon his merits, and not their own; which shall, however, be followed with a complete restoration of original righteousness; and what is more, the complete image of Jesus Christ, our head and father.

But the apostle hints that there are circumstances in which the parallel does *not* hold; and some of these he specifies; chiefly with a view to show, as a well known expositor observes, "that Adam could not propagate so strong a poison, but that Jesus Christ could propagate an antidote much stronger; and that the stream of grace and righteousness is deeper and broader than the stream of guilt."

V. 15. "But not as the offence, so also is the free gift. For if, through the offence of one, many be dead; much more, the grace of God, and the gift by grace"—i. e. the gift of righteousness and life—"which is by Jesus Christ, hath abounded unto many." The explanation of this may be found in part, by a little varying of the expression. If Divine Justice had a signal display in sending death upon the world through the offence of the first transgressor; the grace of God has a *more* signal display in the recovery by such a Redeemer; by the amazing love that gave Him to the world in a way of such humiliation and suffering; by the foundation laid in his important obedience, for such blessings to sinners; and by the grace actually bestowed—which so countervails the death and wretchedness from which it delivers: Especially considering how momentary and transient that death is, in the ultimately redeemed (though without redemption it must have been eternal) and how endless is the life of holiness and glory to which they are raised up.

In verse 16, another point of difference is noted. The *judgment to condemnation*—i. e. the original sentence which involved the world in death and wretchedness—passed upon the ground of a single offence of the first transgressor: (whether we say upon the demerit of it as *his* act; whether we say in virtue of our interest in it, as the act of our father and head; or whether on the ground of the contamination, which by the law of nature it must impress, unless that law were suspended;) but the free gift prevails over the multiplied offences of millions of subjects, unto their discharge from condemnation and their instatement in divine favour. The argument appears to intend this; if one offence, by the *just judgment of God*, brought such a death upon a whole world, how great must be the GRACE which can triumph over such a multitude of offences, of innumerable guilty subjects, and confer upon them such immense positive blessings.

In verse 17 there is another comparison. "If by one man's disobedience, death reigned by one; much more, they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." The general intention seems to be, how greatly will that life, which true believers shall possess by the abundant grace conferred on

them through the glorious righteousness of Christ their head, transcend and overbalance the wretchedness of that death through which they shall have passed! And when it is compared in point of duration, what is the short reign of death, which they have realized, to the endless blessed life in which they shall reign in heaven with Christ their head!

In verse 18 the apostle returns to note another point of *resemblance*. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The indebtedness of all who are saved to the righteousness of Jesus Christ alone, as the procuring cause, is commonly confessed. The question of chief difficulty here is, how the apostle came to speak of the descent of the free gift, in terms so extensive. The inference that all will be saved, has been drawn indeed, but with too much precipitation. The comment of an ancient father is certainly natural and rational; "*That* is a gift common to all, which is held out to all, tendered to all. Not as though it must in fact bless all, whether it be received or rejected." How indeed can a free gift, however liberally made, be theirs *to effect*, by whom it is always refused? or how be enjoyed, when it has never become welcome?

But indeed the restrictive clauses, interspersed through this discourse, might be sufficient to save it from the interpretation first mentioned. The justification of life is *through faith*: and faith, however defined, will surely be acknowledged to be not universal.

According to the 5th verse our hope will *make us ashamed*, unless the love of God be shed abroad in our hearts by his own Spirit given to us. But who will say, that *this* felicity is applicable to all men?

Again. The Christian's hope, as mentioned in verse 10, is, that *being reconciled* through Christ's death, he shall be saved by his life. But *he* is not reconciled, who still has the heart of an enemy. Other restrictive intimations might be found without going out of this chapter. But I forbear; only observing that while we revolt at the universalian construction, as discordant to the whole tenor of Paul's discourses, it is of importance to note what this large expression does intend; for it has a meaning, and of a most interesting nature, viz. That there is in fact a free gift of God made to all men, by proclamation; a gift of righteousness and abundant grace through Jesus Christ; a gift extending in its import to justification of life through faith. How generally it is, or will be received, is another question. And how this same apostle came to have such heaviness and solicitude for the salvation of his countrymen, as he expresses in the 9th chapter, is very hard to explain, if they were in no danger of coming short by rejecting the heavenly gift.

If any still suppose that this clause can only be explained by actual justification, then the parallel, in order to agree with the analogy of scripture, must be carried out in this form: As by

the offence of one Adam, all who were *in his loins* were involved in condemnation; so by the sole obedience of the second Adam, the justification of life comes upon all who are *in him by spiritual union*, i. e. by living faith.

In verse 20, the apostle tells us that "the law entered that the offence might abound." That is, that men might be sensible how their sins of heart and life, of commission and omisson, are multiplied; and what a mass of guilt they make up. How necessary this was, and is, to make way for a due reception of the gospel, and to hide pride from man, is very obvious.

But, says the apostle, "Where sin abounded, grace did much more abound." The illustration of this is found in the abundant pardon and exaltation to favour, which blesses every penitent sinner, and the chief of sinners among the rest, whenever he returns to God. And it is found in the enlargement of the system of love to man, from what the primitive constitution exhibited; and the occasion taken from the fall, and multiplied sins of mankind, to open a constitution, by which grace should far more than countervail the wretchedness and ruin introduced by sin; and by which the human nature, in all the heirs of mercy, should, by virtue of its union to Christ the second Adam, through living faith, be exalted far above the height from which it fell by transgression. And thus, as sin hath reigned unto death, so grace *shall* reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."

ZUINGLIUS.

THE DOCTRINE OF THE TRINITY UNIVERSAL.

NO. 3.

(Concluded from p. 493.)

WHO by searching can find out the Almighty to perfection? Secret things belong not to us; but things *revealed* belong to us and our children. As the knowledge of God is the foundation of all religion; as ignorance of God is the source of fatal error and delusion, it becomes us not only to contemplate the works of creation, and to trace the footsteps of divine Providence; but to search the pages of inspiration, that we may learn, who HE is, that giveth life, and reason, and immortality to man. The unity of God is so established in the public mind, that we now say nothing to confirm *this doctrine*, but inquire whether the scriptures of the Jews and Christians do not explicitly declare a *plurality* of persons in the Godhead, and whether the Persons are not *three*.

Our first inquiry is whether the scriptures teach a *plurality* of persons in God.

In the following passages in the original, the name of God is plural, and connected with nouns, pronouns, and verbs plural.* Gen. i. 26. "And the *Gods* said,

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* See Parkhurst's Hebrew Lexicon.

Let *us* make man in *our* image, and after *our* likeness." Here the Creator is plural, connected with pronouns in the plural. Hence may be inferred the plurality of persons in Deity. In the same chapter, verse 27, it is said, "So the *Gods* created man." This agrees with another important passage of scripture, Ecclesiastes xii. 1. "Remember thy CREATORS in the days of thy youth." Do these passages, literally translated, leave any doubt whether a plurality of agents accomplished the work of creation? Similar passages are numerous. See Gen. xi. 7. "Let *us*," said Jehovah, "go down, and there confound their language." This passage in our English translation is conclusive in support of our doctrine. Were Gen. xxxi. 53 exactly translated, it would read thus. "The GODS of Abraham, and the GODS of Nahor, and the GODS of their father judge betwixt us." Would any other phraseology make a plurality of persons more certain? Joshua xxiv. 19 may be thus rendered, "Ye cannot serve the Lord, for he is the holy GODS; he is the jealous GODS." We only add the following passages, which may thus be translated. Job xxxv. 10. "But none saith, Where is God my *Makers*?" And Isaiah liv. 5. "*Thy Makers are thy husbands.*"

These texts we hope render it sufficiently certain that GOD the Creator, that JEHOVAH, who alone stretched out the heavens, is spoken of in the *plural* number. These texts show that this style was not peculiar to one remarkable passage, or to one writer, but was common to different writers in various parts of the Old Testament. If necessary it would be easy to multiply quotations of this kind. The words *Elohim* or *Aloim*, and *Adonai*, which signify *Gods*, the Lord thy *Gods*, are used thirty times in Genesis, one hundred times in the Law, and five hundred times in the Old Testament.*

Whatever may be said concerning the idiom of the Hebrew language, these texts will shew that the sacred style of inspired truth permits us to speak of Deity in the plural number.

We are secondly to show that the persons of God are *Three*. The first proof of this, which we mention, is the appearance of Jehovah to Abraham. "He lifted up his eyes, and looked, and lo *three* men stood by him." According to Witsius, who was of the same opinion, the pious ancients considered these the adorable Trinity. That *God* himself appeared to Abram is certain, for he calls him Jehovah; he addresses him in importunate and reverential prayers. St. Ambrose says, "Abraham saw *three* and adored *one*, because there is one Lord, one God, and one Spirit. There was a unity of honour, because a unity of power." Musculus says, "this passage was usually quoted in the church when the mystery of the sacred Trinity and unity was discussed." Munster says, "this is certain that Abraham saw *three*, and addressed himself to *one*." "Oh my Lord, if I have found favour in thine eyes." Had not Abraham acknowledged the mystery of the Trinity, he would have said, "Oh my *Lords*, if I

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* See Dr. Boudinot's excellent work, "The Age of Revelation."

have found favour in *your* eyes." The ancient Latin and Greek fathers produced this passage in proof of the Trinity. Why should Abraham speak in the *singular* number when addressing *Three?* To account for this by saying that one appeared in a more august form than the other two is *to speak without book*, without any kind of evidence, without any shadow of proof. The name *Jehovah* Abraham constantly addressed to these persons, and when two of them arrived in Sodom, Lot addressed them with religious honours.

A remarkable passage in Isaiah very plainly represents the divine Trinity. The seraphs cried one to another and said, "Holy, Holy, Holy, is the Lord of hosts. Also I heard the voice of the Lord, saying, whom shall *I* send, and who will go for US?" A plurality is certain from the plural pronoun us; the Trinity may be expressed by the triple address of holy, holy, holy. "Who will go for us," us *three*, whom the seraphs have individually addressed? That this is *certainly* the meaning of the text may be inferred from John xii. 41, where the evangelist applies this very passage to Jesus Christ. "These things said Esaias, when he saw *his* glory and spake of him;" and from Acts xxviii. 25, where the apostle applies this passage of Isaiah to the Holy Ghost; "Well spake the Holy Ghost by Esaias the prophet unto the fathers." Thus what Isaiah declares that Jehovah said to him, John ascribes to Christ, and St. Paul to the Holy Ghost. This is all the evidence we need; the divinity of the Son and Holy Spirit are directly asserted, and that of the Father is not denied. This is not the gloss or opinion of a writer untaught; but the comment and assertion of an apostle and evangelist, inspired by God himself.

Some learned critics in the Hebrew language have supposed, that the prophets employ a style, or mode of address, which implies, the doctrine was well known and believed among the people whom they instructed. Without giving any notice or explanation, they often use expressions, which have little propriety or meaning, unless the doctrine of the Trinity be understood. Of this description are the following passages. Isaiah xli. 4. "I the Lord, the first and with the last, I, He." In this literal translation *three* persons speak, while Jehovah speaks in his own name; "I, I, He." The same mode of expression is found Isaiah xliii. 11. "I, I, the Lord, and beside me there is no Saviour." Ver. 25. I, I, He, that blotteth out thy transgressions." Here *three* persons constitute the "Saviour," and are united in blotting out transgressions. Finally, chap. li. 12, "I, I, He, that comforteth you." These are more literal translations of these passages. They are very strange and unaccountable phrases, unless we suppose the Trinity a doctrine of the Bible; but adopting this doctrine, they are intelligible, proper, and forcible.

In John, chap. i. we read, "The *Word* was made flesh and dwelt among us; and the *Word* was GOD." Perhaps it would not be easy to arrange words, more explicitly to declare the divinity of Jesus Christ. In di-

rect terms the divinity of the Holy Spirit is asserted, Acts v. 34, "Why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God." They had "lied to the Holy Ghost;" they had "lied unto God." In what language could the proper deity of the Holy Spirit be more explicitly declared?

At the baptism of Jesus Christ was an astonishing display of all the persons in the Trinity. The Son comes up from Jordan; the Holy Spirit descends from heaven in the form of a dove; a *voice* from the Father proclaims, "This is my beloved Son."

The formula of Christian baptism is thought conclusive evidence of the divine Trinity. "Go," saith Christ," disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The *three* are put on terms of perfect equality. To unite God the Father with two creatures, on equal terms; to honour them as we honour him, is an outrage on all the laws of propriety, decency, and piety. Would it not shock all our serious feelings to baptize in the name of God, and Peter, and Paul? Would it not be a species of idolatry so to honour Peter and Paul as we honour God himself? Would it not be a kind of blasphemy?

The beloved disciple saw four living creatures in heaven, who rest not day nor night; saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." Here *three* persons are addressed in the same language, heard by Isaiah hundreds of years before, from the same throne of glory. To this we may add the constant and familiar introduction of the Father, the Son, and the Holy Spirit in every part of the New Testament, and the constant ascription of divinity to all *three*. These evidences, displayed by "the pen of a ready writer or the tongue of the learned," would most certainly confirm the wavering, silence gainsayers, and convince the most obdurate. These arrows, in the hands of the mighty, would subdue all opposition. It is hoped, however, that the sacred truths of this feeble sketch may give comfort and satisfaction to candid and serious inquirers, concerning this infinitely important doctrine, the TRINITY.

REFLECTIONS.

We see the importance of searching the sacred scriptures. The Trinity is a doctrine of scripture, a doctrine known and proved no where else. The scriptures are the field where is found this pearl of great price. Some other doctrines are confirmed by other evidence, this depends entirely on the word of God. Tho' traditions of this doctrine have extended to all countries and ages of the world, as we have shown in former numbers; yet these traditions must have had their origin in divine *Revelation*. No wonder, therefore, if those, who attend to business or pleasure, more than to religion, should reject the doctrine; no wonder if those, who read books of amusement or science more than they do the oracles of God, should oppose the doctrine of the Trinity.

2. From the doctrine of the Trinity we infer, that Deity

might enjoy the noblest felicity in himself before creation. All our feelings, all our observations, all our reasonings, teach us, that society is necessary to the felicity of rational beings. Admitting the simple unity of God, no possible society existed for an eternity before creation. The universe was an infinite solitude. No thought was communicated; no affection was exercised; love and goodness were names unknown. Even now, unless a Trinity exist, Deity enjoys society with none, but worms of the dust, or creatures chargeable with "folly" in his sight. But *three* persons of the same rank, the same designs, the same characters, may know the most elevated joys of rational society, of various powers, of united designs, of benignity and wisdom.

3. Those, who deny the doctrine of the Trinity, do, in fact, reject the gospel. The Trinity are the three agents in the work of redemption. On these golden pillars rests the whole gospel church. *The Father elects to eternal life, the Son redeems, the Spirit sanctifies.* All the blessings of the gospel are promised "in the name and by the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."

4. From the doctrine of the Trinity, we infer, that those, who deny the divinity of Jesus Christ, do not worship the true God. Jesus Christ is evidently *one* of the three, who constitute the eternal Jehovah. He himself says, he is *one* with the Father. In view of his hearers, he made himself "equal" with God. He knew this, and did not attempt to remove the impression. This was claiming equality with God. So would not Paul, nor Silas, nor any honest *man* have done. Therefore, he was God. The Father also saith unto the Son, "Thy throne, O God, is forever and ever." He is also in the scriptures of truth, explicitly, declared to be "the only wise God, our Saviour." Therefore we are required in another scripture "to honour the Son, even as we honour the Father." Were he not the Almighty God, this would be idolatry; but the scriptures never command idolatry, therefore Jesus Christ is the Almighty God; those, therefore, who deny his divinity, do not worship the true God. *They* are idolators.

5. Those, who deny the doctrine of the Trinity, merely because it is *incomprehensible*, show they have no confidence, no faith in God.

Because the doctrine is mysterious and incomprehensible, some persons erase it from the articles of their belief. This proves they have little humility and less faith. It requires no faith to believe what is probable, plain, and evident. In such circumstances we should believe our greatest enemy, the most notorious for falsehood. But we show our confidence in our friends, when we believe them, while they assert things improbable, hard to be understood, and incomprehensible. If we believe God, when he declares his existence, this argues no faith in God; we probably believe this on *other* evidence. The things *seen*, every bird, and flower, and tree, declare the eternal power and godhead. But when God teaches us that he exists in three

persons, this being hard to be understood, tries our confidence and our faith in the truth of God. Those, who have faith in God, will believe him, though he says things surprising, mysterious and incomprehensible. They, who, on this ground, reject this doctrine, would, like Pharaoh, have denied that the judgments of Egypt were wrought by the finger of God; like the Jews they would have denied the miracles of Jesus Christ to be effected by his power, because they were incomprehensible. It is not strange that many reject the doctrine of the Trinity, for all men have not faith.

"Now unto him, who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory, and majesty, and dominion, and power, both now and forever." Amen.

PHILO.

A SURVEY OF THE CHURCHES IN MASSACHUSETTS.

"*If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.*"

THE cause of the Christian church is, of all causes, the most important. It involves the glory of God our Saviour, and the highest interests of mankind. Accordingly good men esteem that cause above every personal and every worldly advantage. *They prefer it above their chief joy.* For Zion's welfare they are piously concerned. They rejoice in its prosperity and glory; they labour and pray for its enlargement, and tenderly mourn over its desolations.

The affection, which good men have entertained for Zion, has led them frequently to survey its moral state, to observe its disorders, and to adopt suitable measures to remove them. All this is only a distant imitation of Zion's King. What a gracious affection did he manifest to the churches in Asia. What a faithful care did he exercise over them. Those seven churches were planted by his own right hand, and for some time enjoyed his favourable presence. But when John received his revelation in the Isle of Patmos, most of them had lost their first love, had fallen from their primitive sanctity, and forfeited all their privileges. In the excellent epistles, which Jesus condescended to address to them by the hand of John, he noticed with approbation, what was commendable in them, reproved what was blameworthy, and gave them the encouragement and admonition, which their circumstances required. Should it please the exalted Redeemer to address the churches in New England, especially in this Commonwealth, we have reason to conclude, that his language would not be wholly unlike that, which he addressed to the Asiatic churches. He would certainly find as little to approve, and as much to condemn, as he found there. Not a single erroneous opinion or practice existed among them, which does not, in substance, exist among us. Not a single reproof or warning was given them, which might not with propriety be given to us. They

had no kind of criminality, from which we are free, and were subjected to no evil, of which we are not in danger.

Agreeably to an intimation in the last number of the Panoplist, the writer intends, through the medium of that publication, to address the Christian community on this important subject. He proposes to take a careful, though it must be a very imperfect survey of the general state of our churches, to remark on the most hurtful evils, which prevail in them, and to suggest what things are necessary in order to the prosperity of Zion in this part of the land.

Such a design cannot be duly executed without much attention and labour; nor can it be of any general advantage, without the practical concurrence of ministers and churches. Let us, Christian brethren, seriously weigh this subject, and hear the exhortation of him, who reigns in Zion; *be zealous, therefore, and repent; be watchful and strengthen the things which remain, which are ready to die.* PASTOR.

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NOTE.

We are very happy to find, that a subject of vast importance to the prosperity of our churches, and the preservation among us of "pure and undefiled religion," is to be discussed in the future numbers of the *Panoplist*. We have full confidence in the talents of the writer who has engaged to execute this business, and earnestly invite the attention of our Christian readers, both of the clergy and laity, to a subject, which the aspect of the times renders deeply interesting to all who are concerned for the welfare of Zion. Communications from our Christian brethren, residing in different parts of New England, and particularly in this Commonwealth, which may enable the writer to give a particular and accurate view of the present state of our Congregational churches, and hints concerning the best mode of effecting a reformation, will be gratefully received by

THE EDITORS.

EXTRACT OF A LETTER,

Dated March 5th, 1806, *from a Foreign Correspondent, to one of the Editors of the Panoplist.*

"IN every period of the Christian church, the first step toward licentiousness and irreligion has been the denial of some one of those peculiar doctrines of revelation, which cannot be discovered by the light of nature. As soon as these great and important barriers to human pride and wickedness are removed, every species of scepticism is introduced, and mankind are left to believe whatever they please, and are no longer confined to that faith which our blessed Saviour has made essential to salvation.

"In pursuance of this plan, that illustrious and eminently peculiar doctrine of Christianity, THE DIVINITY OF OUR BLESSED LORD, has been the first attacked. As soon as this corner stone of our holy religion is removed, the whole beautiful fabric falls at once. So intimately are all the doctrines of Christ connected, that they must stand or fall together. And what GOD hath joined, who shall dare to put asunder?"

THE IDEA OF AN ETERNAL SUCCESSION OF MEN REFUTED.

IT is an imagination that frequently enters the minds of men, especially of the young,

that this world may have been eternal, and had an eternal succession of men upon it. As this supposition is inimitably refuted by Dr. Bently, a man who has with much dexterity brushed away all the cobweb subterfuges of atheism, I am induced to copy a paragraph from his valuable work, and send it for insertion in your useful Miscellany.

"The opinion of those Atheists, that will have mankind and other animals to have subsisted eternally in infinite generations already past, will be found to be flat nonsense and contradiction to itself; and repugnant also to matter of fact. First, it is contradiction to itself. Infinite generations of men (they say) are already past and gone. But whatsoever is now past, was once actually present; so that each of those infinite generations was once in its turn actually present: therefore all except one generation were once future and not in being, which destroys the very supposition: for either that one generation must itself have been infinite, which is nonsense: or it was the finite beginning of infinite generations between itself and us, that is infinitely terminated at both ends, which is nonsense as before. Again, infinite past generations of men have been once actually present. There may be some one man suppose then, that was at an infinite distance from us now; therefore that man's son likewise, forty years younger suppose than his father, was either at infinite distance from us, or at finite. If that son too was at infinite distance from us, then one infinite is longer by forty years than another; which is absurd: if at finite, then forty years added to finite makes it infinite, which is as absurd as the other. And again, the number of men that are already dead and gone is infinite as they say. But the number of the eyes of those men must necessarily be twice as much as that of the men themselves, and that of the fingers ten times as much, and that of the hairs of their heads thousands of times. So that we have here one infinite number twice, ten times, and thousands of times as great as another, which is contradiction again. Thus we see it is impossible in itself that any successive duration should be actually and positively infinite, or have infinite successions already gone and past. Neither can these difficulties be applied to the eternal duration of God Almighty. For, though we cannot comprehend eternity and infinity, yet we understand what they are not. And something, we are sure, must have existed from all eternity; because all things could not emerge and start out of nothing. So that if this pre-existent eternity is not compatible with a successive duration, as we clearly and distinctly perceive that it is not; then it remains, that some being, though infinitely above our finite comprehensions, must have an identical, invariable continuance from all eternity; which being is no other than God. For, as his nature is perfect and immutable without the *least shadow of change*, so his eternal duration is permanent and indivisible, not measurable by time and motion, nor to be computed by number of succes-

sive moments: *One day with the Lord, is as a thousand years, and a thousand years as one day.*"*

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* Vol. I. page 27, of a collection of Sermons preached at the Hon. R. Boyle's Lecture.

Let the reader peruse the foregoing extract, and pause at each link in the chain of argument, and if all is sound and irrefragable, let him never admit for a moment the absurd hypothesis of an eternal succession.

C. Y. A.

Selections.

(From the London Evangelical Magazine.)

REMARKABLE CONVERSION OF A FAMILY.

ABOUT the year 1712, a worthy and industrious family, of the name of ———, was settled at C. a village nearly in the centre of ——shire. In the parents, a moral character, without reproach, was blended with a strict, and perhaps superstitious, regard to the forms of devotion; but they were totally strangers to the religion of the heart. Their confessions were destitute of penitential sorrow, for they knew not the evil of sin; their petitions were mingled with no ardent desires, for they knew not the need nor the value of divine mercy; their praises were not enlivened by grateful love, for they had never learned to "account all things but loss for the excellency of the knowledge of Christ." To be honest and sober, and to keep to their church, was all the religion they knew; and they were resolutely determined that they and their house would know no other: but God, who is rich in mercy, had determined otherwise.

In a few years the family became numerous; and, though several died in infancy, the parents, by the fruits of their industry, trained up six sons and four daughters. It became necessary to provide situations for the sons; and the second of them, about the year 1730, received a proposal to reside at C ——, a market-town in the same county, with a person of considerable respectability, a member and a deacon of a Dissenting church. The religion of the proposed master formed the only objection to his service: this was over-ruled by other advantages, and the offer was accepted. At the youth's departure to his new situation, his father said to him, "Son, you must now faithfully promise me never to enter the meeting-house at ——: on this condition, you go to your place." The son, without hesitation, accepted the condition, and made the required engagement. Fixed in his new residence, he soon reaped, in the confidence of his master, the just reward of his own diligence. The attachment was mutual; and the youth was surprised to find in a man, whose religion he had been taught to reprobate, virtues which commanded his esteem. In the family too, domestic peace and good order were sustained, and crowned by daily devotion: at which

the youth was expected to be present. He was not, however, once asked to attend at meeting; but regularly took his place in the parish church. At this time he was wholly destitute of any concern respecting his eternal safety: he had no idea at all of his native depravity: such was his spiritual blindness, that he could repeat the ten commandments every Sabbath, without once suspecting that he had broken any of them, even in the thoughts or wishes of his heart; and, by a necessary consequence, atonement by the blood of the great Sin-offering, and regeneration of heart by the divine Spirit, appeared to him as doctrines of no value: he had, however, good natural sense, and could perceive that the righteous is, in many instances, "more excellent than his neighbour."

The name of *Methodist* was then hardly known; and *Presbyterian* was the general term with which an ignorant multitude thought fit to reproach almost all persons of serious godliness. Amongst these, the master of the youth was well known; and he shared largely the scourge of the persecutor's tongue. His servant, who had often, in other instances, united in similar revilings, was now convinced that his master, at least, merited better treatment: he saw him upright, gentle, temperate, benevolent, and devout; and the youth said to himself, "Surely, a bad religion could not make so good a man." This conviction wrought so powerfully on the mind of the servant, that he exceedingly wished to know more perfectly what his master's religion was; but he had said to his father, and he held his promise sacred, "I will never enter the meeting-house at——." This engagement held him to his church; but his desire to attend, for once, where his master worshipped, still increased; and he believed he could, without a breach of promise, stand in the porch of the meeting-house. He did so. It was a summer's day, the doors were opened, the minister pleaded with earnestness, the youth's attention was caught, and the arrow of conviction reached the destined mark. He said, and it was the first time he had made the confession, "I am a lost sinner;" but he soon added, "To me is the word of his salvation sent." The change in his character was sudden, but decisive. He had heard the voice of the good Shepherd, and could no longer be happy, whilst excluded from his fold. As became a son, both dutiful and pious, he wrote to his father, saying, "I faithfully regard my promise, not to enter the meeting-house at ———, as the condition of my present residence; but I cannot any longer remain here, unless you remove that condition, and allow me to attend where, I believe, my duty to God and my eternal interest direct me." On the receipt of this letter, the father, highly alarmed and enraged, commanded his son instantly to return home; yet he was obliged, out of regard to his master's interest, to send, for the present, a younger son in his room; from whom he exacted the same promise which he had received from his brother.

The converted youth, with

mingled joy and sorrow, now sought the paternal roof, and met an angry parent with submission, and ardent prayer to God for direction in his new and trying situation. The next Lord's day morning his father, seeing the son preparing to walk, inquired what was his design: the son replied, "Father, I revere your authority; you know I have ever obeyed you; and, in one instance, I fear I carried that obedience too far, by placing your authority above that of my Heavenly Judge: my promise extended only to one place, and I am going this morning to the meeting-house at B——: it is the nearest place in which I can unite with serious Christians, and hear the doctrine which I think necessary to my eternal salvation. In this instance, I hope you will allow me to act for myself: in all others I am still ready to obey your commands." To this address the enraged father replied, "If you go to *any meeting*, my house shall be no longer your home." "I hope it will," the son replied, and respectfully withdrew. He avoided that day to see his father again; and the next day he silently resumed his usual occupation. But religion was now the pleasure and business of every day to this pious youth. Often he would protract the evening walk with a brother or a sister on his arm, to whom he told, with heart-felt joy, the hope which glowed in his breast for another and a better world, where He dwells who bore the curse for guilty men. At home, the winter's evening was employed in religious converse; and Dr. Watts' psalms and hymns, which he had brought with him, agreeably allured a family fond of music, and banished from their dwelling the vain and trifling village-song. This change, of course, became the wonder and the reproach of the whole village. Had the family become abandoned to every vice, the circumstance would probably have excited little surprise or regret; but to hear of religion on any day but Sunday, was a new thing to these poor villagers, and as disagreeable as it was strange; even the children at school learned to revile as they passed the door, the whole of the family where the heavenly stranger had taken up his constant abode.

The work was of God, and none could hinder it. In a few months the pious youth had the happiness to discover a decided change of character in a brother, and in two sisters; and they, determining to share the reproach of the cross, accompanied their brother to his usual place of worship. Frequently, on their return, they were all four of them shut out of doors by an offended father; and thus would have remained without shelter, had not their mother (a tender parent, and now beginning to be a pious one) often crept silently down the stairs, at dead of night, to readmit her banished children. The father, poor unhappy man, would have felt far less sorrow in following his children to the grave, than in seeing them thus take their whole delight in prayer and praise, and holy converse; though it was evident to all impartial observers, that every moral virtue, and every tender attachment to himself, were, by their religion, abundantly heightened and enlarged. How dread-

ful are the effects of a deep rooted prejudice against evangelical truth!

New events increased the unhappy father's grief, and the joy of his pious children. The son, who had replaced his elder brother, now informed his father that he must, if he stayed at C****, have liberty also to hear what he believed to be the gospel of salvation. The father replied with anger, "you must use your own pleasure, for I have no other son whom I can trust to replace you." Steady perseverance gained on the father's opposition; he saw that his children, though they were dutiful to him, had learned, that "to love father or mother more than Christ, is to be unworthy of him." The neighbours too became less violent in their reproaches, when they perceived that they were patiently endured. Truth prevailed, and opposition gave way. The elder children carefully instructed the younger; all had liberty to attend serious and godly preachers. Devotion and a godly life silenced the objections of one parent, whilst the other, together with all her ten children, evidently partook of that grace which bringeth salvation.

The writer of these lines saw the aged mother about the year 1774, six weeks before her death; she was then eighty-one; venerable in form and countenance; her dignity was that of a saint just about to commence the song, "Unto him that hath loved me," &c. This old disciple retraced, in the preceding history, the dealings of God to her and hers, in a manner which fixed an indelible impression on the writer's mind, though he was then but eleven years old. A few days after this interview, she was admitted into the joy of her Lord.

The father, who died some years before, had regularly attended the means of grace with his family. One of the sons died in youth. The other five were esteemed and highly useful Christians in several of the midland counties. One of the daughters is still living in the county of Gloucester, and possesses, in advanced life, all the ardent piety of her long deceased parent. An immediate descendant of one of the younger brothers is pastor of a Christian Society within a few miles of the village of C****, and sometimes preaches, he hopes with success, hard by the house of his ancestors, which he never views without saying, "Lord, I adore thy ways to bring me near to God." "Thy ways are in the great deep, and thy footsteps are not known." "Thy counsel shall stand, and thou wilt do all thy pleasure."

The preceding narrative may lead us to reflect, 1. On the injustice of the charge so often urged against godly ministers and serious Christians, as disturbers of the peace of society. When the lamb is to be worried, the wolf wants not a pretext. Ever since our divine Master dwelt on the earth, his doctrine has excited violent opposition from the ignorant, the prejudiced, and the vicious; but shall we, on this account, censure Christianity? As well may we blame the innocent traveller for exciting the avarice and the cruelty of the robber. In the religion of Christ all is meek, peaceful, and benevolent: its opposers

render it the *occasion* of reproach and bitter contention; but the *cause* of these evils is in themselves; and with them will finally rest both the blame and the punishment.

2. The pastor who, in his own residence, or during his own life, gathers but little fruit from his labours, has often by them enriched distant churches and succeeding generations. Let ministers recollect this in the hour of discouragement, nor ever decline from their Master's work, since a single discourse, addressed to an unexpected hearer, has often proved as a fountain opened to circulate the highest of all blessings through channels too numerous, complex, and extensive, to be traced with accuracy, till knowledge shall be rendered complete in a better world.

3. In the commencement of a religious course, how necessary is it to unite the meekness of wisdom with unbending fortitude! Had the pious son been deficient in meekness, he might have fled his father's house, or have violently resented the harsh treatment which he received. On the other hand, without fortitude to sustain persecution, he would have resigned, to present interest and ease, all the unspeakable advantages and consolations of religion; but combining these virtues, though the trial was hard, the result was happy.

4. Let it not be forgotten that the holy life and gentle manners of a pious master first silenced, in his servant, objections to religion, and then induced him to attend a gospel ministry. Too often, we fear, is this case reversed; and thus the way of truth is evil spoken of. God will establish the work of our hands upon us; and religion will abundantly prosper, when those who avow its interests shall also display its excellencies in their habitual conduct, and thus become "living epistles of Jesus Christ, known and read of all men."

NEPOS.

EXTRACT OF A LETTER FROM AN EMINENT CLERGYMAN IN SWITZERLAND.

[From the Eclectic Review.]

Basle, 28th Nov. 1804.

IF the late revolution has produced no actual reformation, it has at least impressed on the minds, both of the government and the clergy, truths of which all had before been comparatively ignorant. The statesman could not remain insensible, that such a religion as Christianity was necessary to the maintenance of good order, and to the accomplishment of the most important purposes of civil society: and the clergy, if not deluded by the intoxication of licentious freedom, could not but discern that the prosperity of the church was most intimately connected with that of the civil government: and that the dissolution of the latter must be attended with the most dangerous consequences to the moral and religious character of the people. May the practice of these useful lessons demonstrate, that they have not been inculcated in vain!

The respectable clergy of the Canton of Zurich, at least, have afforded a profitable pattern to

those of the other Protestant Cantons. Their venerable superintendant (*Hesz*,) equally celebrated for his doctrinal and practical compositions, his Christian character, and pastoral wisdom, has taken the lead in establishing new and admirable clerical regulations for the ministers of that Canton. They afford incontestable proof of his mature and profound judgment, in the duties of a minister of Christ toward his people, at the present crisis. A concise and just description of the dignity and high importance of his calling, of the comprehensive extent of his ministerial duties, of the essential qualifications for a conscientious discharge of his office, and of the expectations which his people may reasonably entertain of him, is given in the new clerical regulations. His relations to civil society, the duties founded upon them, and the privileges connected therewith, are also precisely and impressively marked. A few passages, selected from these regulations, will probably not be uninteresting to our readers. At the commencement, the following representation is given of the office of a minister of the gospel.

"The Christian ministry is of divine institution; and its grand object is the melioration and salvation of mankind, through faith in God and in Christ. The minister of the gospel goes forth, not in his own name, but in the name of Him who taught with divine authority. His calling, therefore, requires knowledge and abilities, which are not universally attained. Let no man presume to become a minister of our church, without first examining himself before God, whether his mental and corporeal capacities, and his acquired talents, are adequate to such an occupation; and whether he is conscious of an inwrought determination to serve the church of Christ, with an undivided heart, and a faithful dedication of all his time and powers to this sole object. It is this consciousness alone, that, by the help of God, can inspire him with requisite confidence, to enter on a course, wherein he must encounter many difficulties, in order to do the most important good; and to persevere faithfully unto the end, that he may obtain an exceeding great reward."

On the substance and manner of religious instruction, the following excellent rules are given.

"The first aim of a clergyman should be a luminous, regular, affectionate, and dignified mode of instruction. Not merely the text of his discourse, but its spirit and substance also, must be derived from the Sacred Scriptures. To establish their authority, especially to recommend the New Testament as the pure source of our holy religion, to urge in the most serious manner a diligent perusal of it, and a familiar acquaintance with its essential truths, should be kept in view throughout every sermon. A minister should be indefatigable in searching the scriptures for himself: he should study them very carefully in their original languages; and, in explaining them, should pay attention to the fundamental rules of doctrine and practice laid down by the reformers. In short, let him preach genuine primitive

Christianity; not the modern theology, which is unhappily so much in vogue: let him follow the example of our Lord's apostles and first disciples; making Emmanuel, God with us, as manifested in his word—Christ, who is of God made unto us wisdom, righteousness, sanctification and redemption—the central object of all his discourses." Many other beautiful passages might be selected from these regulations.

The clergy of the city, and canton of Zurich, consist, in a great measure, of truly respectable characters; and it is to be hoped, that they will do credit to their office, by a conscientious and stedfast adherence to these pastoral injunctions. May they thus inculcate on their congregations the noble spirit of Christianity, and extinguish the remaining sparks of party spirit and licentiousness! Incalculable good may be expected, in a country, where both civil magistrates and ministers of the gospel unite their efforts to promote the present and everlasting happiness of their fellow men, and fellow citizens.

Review of New Publications.

A Compendious Dictionary of the English Language, in which five thousand words are added to the number found in the best English compends; the orthography is in some instances corrected, the pronunciation marked by an accent, or other suitable direction, and the definitions of many words amended and improved. To which are added, for the benefit of the merchant, the student and the traveller, 1. *Tables of the Monies of most of the commercial nations in the world, with the value expressed in Sterling and Cents.* 2. *Tables of Weights and Measures, ancient and modern, with the proportion between the several weights used in the principal cities of Europe.* 3. *The Divisions of Time among the Jews, Greeks and Romans, with a Table exhibiting the Roman manner of dating.* 4. *An official list of the Post Offices in the United States, with the States and Counties in which they are respectively situated, and the distance of each from the seat of government.* 5. *The number of Inhabitants in the United States, with the amount of Exports.* 6. *New and interesting chronological tables of remarkable events and discoveries.* By NOAH WEBSTER, Esq. Hudson and Goodwin, Hartford, and Increase Cook and Co. New-Haven, 1805. pp. 408. 12mo. large. $1 50 cts.

THE publications of Mr. WEBSTER, as a grammarian and philologist, have procured him much respect from the literary part of the American community. "The influence of this gentleman in promoting a taste for philologi-

cal inquiries and good writing among his countrymen; the general introduction of his *Institute* into the schools of America; and the extensive utility of his learned labours, are well known, and are worthy of particular notice in tracing the literary history of our country."*

On opening the volume, now before us, it gives us pleasure to find, that the radical change of the orthography, which was long since proposed by the learned bishop Wilkins, which the late Dr. Franklin was zealous to have effected, and which Mr. Webster himself, under "Franklinian" influence and patronage, once thought expedient and necessary, is not here attempted. The orthography is, in some instances, corrected; but the innovations are too inconsiderable to affect the essential character of the work. The chief alteration, that we have noticed, is the omission of *e* final, in words where that letter has no effect in lengthening the preceding vowel; as in *examin*, *determin*, *medicin*, &c.; and of *u* in words where it is not sounded; as in *color*, *favor*, *honor*, &c.

The author has examined his subject with that assiduity, which it indispensably requires; and has formed his judgment without servile regard to any authorities. Where he differs from other lexicographers, he assigns his reasons. Instead of trusting to lexicons and glossaries, Mr. Webster has pushed back his inquiries into the primitive English. By his knowledge of the Saxon language, "the mother tongue of the English," he has had one important advantage beyond the great JOHNSON himself; who, though he cited passages from the Saxon, was either not acquainted with that language, or made little use of it in ascertaining the orthography or etymology, much less the construction, of the English language. Johnson relied chiefly on Skinner & Junius, who are sometimes not very accurate; while he neglected to consult some of the best authorities. Dr. Miller, while he pays a just tribute of respect to that great lexicographer, has the independence to notice his defects. "It must be acknowledged, that the *Dictionary of the English Language* [Dr. Johnson's] notwithstanding all its splendid merits, is an imperfect work. Its illustrious compiler was, in a great measure, ignorant of the *philosophy of language*, which at that period was little understood by the most profound grammarians. His *etymological* investigations are too often superficial and unsatisfactory; and his numerous omissions of words unquestionably belonging to the language, indicate either carelessness or haste in the execution of his task."

Beside the advantage for etymological discrimination, Mr. Webster has more than twenty years pursued such studies, as "have occasionally had reference to an ultimate accomplishment of such a work," as that now under consideration; "and for a

* Miller's Retrospect of the Eighteenth Century, vol. ii. p. 384. Mr. Webster is author of a Grammatical Institute of the English Language, and of Dissertations on the English Language, and of several other useful publications. Early in 1801, more than *a million and a half* of copies of the *Institute* had been sold.

few years past they have been directed immediately to that object." The public therefore has a right to expect improvements in this Dictionary; and it will not, we presume, be disappointed. Great improvements, we think, may be found in the very numerous additional words, not contained in preceding dictionaries, and in the assistance given toward a correct pronunciation. The additional words are not mere provincialisms, but are collected from authors of reputation, excepting a few, which are well authorized by local usage. Some of those words are names of animals, peculiar to America; as *agoty*, *armadillo*, *opossum*, &c. which may as properly have place in a dictionary, as *rackoon*, which is inserted in Johnson's. Some of the words, now introduced by Mr. Webster, relate to the natives of America, and their usages; as *calumet*, *happoos*, *moccason*, *wampum*, &c. Some relate to the extraction of the colonists, or to the mixture of blood, and are in use in the Southern States, or in the West Indies; as *Creole*, *Mestee*, *Quadroon*, *Samboo*, &c. Among the words peculiar either to the United States generally, or to particular States, are *dutiable*, *locate*, *indent*, ("a certificate for interest, issued by the government of the United States"); *Surrogate*, ("a county officer, who has the probate of wills," N. York); *Constable*, ("*in Europe* a governor or commander; *in America* a town officer of the peace, with the power of an under sheriff"); *customable*, (laws of Massachusetts); *doomage*, (laws of New Hampshire); *decedent*, (laws of New Jersey and Pennsylvania;) *list*, ("a bill of ratable estate," Connecticut); *lister*, ("one who receives and makes returns of ratable estate," Con.); *chirk*, ("cheerful," N. England); *samp*, *succotash*, &c. from the Indian; *apprise*, ("to value by authority"); *run*, ("a skein of 20 knots"); *bay*, ("land covered with the bay tree," Carolina); *bluff*, ("a steep bank, or high bold shore," Carolina). Many of the additional words of Mr. Webster have relation to the recent improvements in chymistry,* and botany;† and others to the articles of East India fabric,‡ which constitute so considerable a part of merchandise in Europe and America. The frequent introduction of new terms in the sciences, and the perpetual changes in oral language, require correspondent alterations in the written language. It is the province of the lexicographer to see that new words are legitimate; and, when they are, to give them his sanction.

——Ego cur acquirere pauca
Si possum, invideor? cùm lingua Catonis et Enni
Sermonem patrium ditaverit, ac nova rerum
Nomina protulerit.

The insertion of words, falling under the abovementioned and similar heads, is doubtless a very valuable improvement. The propriety of the introduction of another class is very questionable. The class referred to is that of *proper names*, whether of men,

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* Acetite, acidify, aerate, aerify, alkalize, basalt, phlogisticate, &c.

† Acotyledon, adosculation, aphillous, asperifoliate, petiole, poliphillous, polyandria, &c.

‡ Baftas, cossah, emertis, gurrahs, humhum, mamodis, romals, &c.

or of places, but especially their *derivatives*. Why should *Adam* be inserted, and not *Seth* and *Enosh?* Why should *Brasil* be inserted, and not *Peru?* Why should derivatives be inserted, where their primitives can find no place? The words *Adriatic*, *African*, *Achean*, *Alexandrian*, *Algerine*, *Alpine*, *American*, *Apennine*, *Arcadian*, *Asiatic*, *Assyrian*, *Athenian*, *Austrian*, &c. are foreign to the province of a lexicographer. All such words, or rather their primitives, we conceive more properly belong to a Gazetteer. Many more examples of the same kind might easily be selected; but three or four will give a sufficient specimen: "Bostonian, *n.* [noun] an inhabitant of Boston;" "Carolinian, *n.* a native of Carolina;" "Philadelphian, *n.* a citizen of Philadelphia;" "Franklinian, *a.* [adjective] pertaining to Dr. Franklin."

We think it fair, however, to permit Mr. Webster to assign his own reasons for introducing these words.

"Adjectives, formed from names of places and persons, I have ventured to introduce, without the authority of any precedent; for I see no good reason why they should be omitted. *Newtonian*, *Parisian*, &c. are words in constant use; and even when the name is foreign, the adjective is formed according to English analogies, and is really an English word. Besides, many words of this sort really require explanation, as in cases where the original name is no longer used, or generally known. Instances of which we have in *Adriatic*, *Belgic*, *Ligurian*, &c. In all cases the orthography and pronunciation require that they should have place in dictionaries, for the use of those, who are learning the language." Pref. p. xxi.

The accenting marks, so far as we have examined them, lead to a pronunciation, founded neither on the court nor the stage, but on due regard to etymology, euphony, and good usage. This part of the work, therefore, (and indeed the great body of it) is entitled to much respect, and will probably receive it from correct speakers and critics. From writers, "whose criticisms would sink the literature of this country even lower than the distorted representations of foreign reviewers, whose veneration for transatlantic authors leads them to hold American writers in unmerited contempt," the author neither expects nor solicits favour; but he justly concludes, that the ultimate fate of this performance will not be decided by men, "who take pains to find and to exhibit to the world proofs of our national inferiority in talents and acquirements."

The words *sew*, *thread*, *instead*, Mr. Webster writes *soe*, *thred*, *insted*. We prefer the old orthography in these and some other words.

We regret, that the PREFACE, which would not discredit the learning of Vossius, repeatedly breaks the head of Priscian. The errors may seem inconsiderable; but lawgivers in *language* cannot plead the axiom of civilians, *De minimis non curat lex*. "*To* men who consider language as the instrument of common intercourse in society, and equally the property of every class of men, and who value uniformity and regular analogies as the prime excellencies of a language, *will* reprobate such reasons as false and dangerous." [Pref. p. xv.] The preposition *to* ought obviously to be expunged, as spoiling both the grammar and

the sense. The author, when he began the sentence, intended a different construction; but, introducing many circumstances before he came to the principal *verb*, he forgot, that no distinct *noun* preceded it. In page xvi. we are told, that "excessive *refinement* in language, like metaphysical subtilties in ethics and theology, *insted* of producing the desired uniformity of opinions, *tend* to awaken doubts, distract opinions," &c. The observation is just; but every philologist ought surely to aim at that refinement, which *tends* to keep the language free from inaccuracies and obscurity. If these precious *morceaus*, and a few others, should once get into the fangs of a critic of the *harpy* brood (which certainly grow to as *great size* in this country, as in any other), the author may prepare himself to have every atom of his flesh plucked off instantly to the bone, without mercy. Such errors, as the above mentioned, committed by so good a judge of composition, and so correct a writer, as Mr. Webster, must be classed with the errors, noticed by Horace, *quas incuria fudit*. But authors, when negligent, will find it hard to obtain absolution. We hope there will be an opportunity for several corrections in a second edition of this valuable work; and that the next impression will be on paper worthy of the neat type of "Sydney's Press."*

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* In the *definitions* we perceive a few inaccuracies; though in general they appear to be given with precision. Ex. gr. *Presbyterian, a.* "suitable to Calvin's doctrins," is an inadequate definition: for the *doctrine* of the Church of England agrees with that of Calvin. *Incapability,* "a *legal* qualification." This is sometimes true; but we hope it is not *yet* established as a *principle*. The error is probably typographical. The word, we suppose, was meant to be *disqualification*.

On the whole, we are highly gratified in seeing a literary work, which bears such strong marks of deep research, extensive learning, and accurate discrimination, produced by one of our fellow-citizens; and, as lovers of philology and of our country, we wish it may find a place, not on the toilette merely, but in the printing office and counting house, for which the copious, accurate and useful tables annexed render it particularly adapted. We hope also that it will be introduced into our schools, academies, and even our colleges. In giving these opinions of the work before us, we speak as members of the Republic of Letters, without primary regard to the circumstances of *time*, *place*, or *authority*, by which alone some persons determine the value of books, as accurately, without doubt, as it could possibly be done by Gunter's scale.

Tros Tyriusve mihi nullo discrimine habetur.

We do not forget, that LONGINUS wrote his admirable Treatise on the Sublime more than two centuries after the Augustan age; and that PINDAR was born in Bœotia.

The Holy Bible, containing the Old and New Testaments, with original notes, practical observations, and copious marginal references. By THOMAS SCOTT, *Rector of Aston Sandford,*

....

Bucks, and chaplain to the Lock Hospital. Vol. I. The first American from the second London edition, improved and enlarged. William W. Woodward. Philadelphia. 1804.

N. B. The whole Commentary consists of four volumes, quarto.

In 1779, the author of this admired and useful work published a narrative, entitled, THE FORCE OF TRUTH. In this narrative the honest and ingenuous writer gives a very instructive history of his own conscience and heart; from which the following hints are taken.

When Mr. Scott first sought admission into holy orders, he was, according to his own confession, filled with the proud notion of man's dignity, particularly of his own profound understanding and moral worth; and, therefore, embraced a system of religion suited to the feelings of a proud heart. He was "nearly a Socinian." But perceiving that his Socinian principles were disreputable, and being conscious from his own experience, that they were unfavourable to morality, he, in a great measure, concealed them. Being divinely designated, as a vessel of mercy, and an able and successful defender of the truth, it was so ordered in the course of providence, that he became doubtful respecting his own sentiments, and after a most attentive and serious study of the holy scriptures, attended with earnest and constant prayer for the teaching of the divine Spirit, he fully and cordially embraced that scheme of doctrines, which he had viewed with abhorrence, and treated with contempt. By this gracious change in his character he was prepared to serve God in the kingdom of his Son. He has now become an author of celebrity in England and in America. His usefulness has already been very extensive. The work now before us, which must have been the fruit of immense labour, will render his name beloved, and what is of infinitely greater importance, will honour the Redeemer's name, and promote his cause, in future ages.

Mr. Scott is now publishing in London a new edition of his Commentary, with many improvements and additions. The American edition will be taken wholly from the new and improved London edition.

The following recommendation, which accompanied the proposals for the American edition, is entitled to high respect.

"SCOTT'S FAMILY BIBLE is at once an instructive, pious, and popular Commentary of the holy scriptures. It has, as far perhaps as such a work can have, the merit of originality. The author, indeed, appears not only to have studied the sacred text with great care and diligence, but to have made himself well acquainted with the sentiments and opinions of other Commentators. But he had well digested his knowledge, had thought much for himself; and in writing he does not retail the labours of others, but gives the proper product of his own mind, in his own language and manner, sometimes suggesting new ideas, and frequently presenting old ones in a new and striking light. The whole work is purely evangelical, and the practical observations are generally very impressive, and often deeply interesting. The pious writer informs us, that he intended his book for the use of Christians in general; and happy, indeed, would it be, if every Christian family could possess so rich a treasure of religious instruction and

entertainment. But though the modest author says in the preface that he is "incompetent to instruct the learned," yet those, who have long investigated the truths of revelation, will probably confess that they have not read this Commentary without sensible advantage. We cheerfully recommend the attempt to publish an American edition of this valuable book to the patronage of all the friends of Christian knowledge and piety.

ASHBEL GREEN, WILLIAM RODGERS, PHILIP MILLEDOLER, ROBERT ANNAN, JACOB J. JANEWAY, JOHN BLAIR LINN."

An extract of a letter from the Rev. Dr. Keith of Charleston, S. C. published in connexion with the preceding recommendation, may be added. He says, *that he finds Scott's Family Bible fully deserving the commendation, which has been given it; that the more he has examined it, the better he is pleased with it, and that he has no hesitation in pronouncing it the best exposition and improvement of the scriptures, for general use, that he has ever seen.*

But as it is our most earnest wish to recommend this work to general attention, it is necessary to be more particular in pointing out its excellencies. The following observations will, it is thought, be found just by all enlightened and impartial judges.

The work displays deep and extensive knowledge of the holy scriptures. The author must have been a most diligent, profound, and persevering student. Besides a large acquaintance with human writings, he has an abundance and correctness of scriptural knowledge, scarcely equalled once in an age. *The word of God dwells in him richly in all wisdom.*

His information, whether derived from scripture, or any other source, is advantageously used. He has not only obtained extensive information, but arranged it in the best manner. He is so happy, as to possess a mind, which views divine subjects in their proper order, and in their own harmonious and powerful connexions. Some men of great abilities and acquirements employ their knowledge to very little purpose. They are in the unfortunate condition of a general at the head of a vast army, who, through his own unskilfulness and the want of discipline among his troops, can do nothing to weaken the enemy, or protect his country. But Mr. Scott's acquirements are under the direction of a judicious, regular mind. He is not more remarkable for *the copiousness of his ideas*, than for their *due arrangement*.

The Commentary is evangelical in point of sentiment. The author understandingly and thoroughly embraces *the doctrines of the reformation*, or the Calvinistic doctrines, *as the truths of God contained in the scriptures.* He receives that system, not as being taught by man, but on the authority of inspiration. In illustrating and defending the scheme of evangelical truth, he has this peculiar advantage, that he has been on the list of its most learned and active opposers. He knows the strength of their arguments. He can enter into their views. He understands their objections and their evasions.

The system, to which he finally acceded, and for which he earnestly contends, *as the faith*

once delivered to the saints, is the system, which reveres divine authority, which regards the Lord Jesus, as *all in all*, and allows to the word of God its obvious meaning and full energy. The commentator, who embraces the latitudinarian scheme, must unhappily find himself in a state of opposition against the spirit of inspiration; must acknowledge that a considerable portion of scripture is unwelcome to his feelings and contrary to his taste. Under his artful management, those things become trivial, which the inspired writers consider as most important; the plainest parts of the Bible are obscured, and the most impressive parts weakened, by distant and figurative constructions; the sacred warmth of evangelical fervour is chilled, the harmony of truth broken, and its majesty dwindles to nothing. But Mr. Scott, who embraces the pure doctrines of the gospel, is carried along by the current of scripture, falls in with its clear and solemn import, exhibits it in its own connexion and force, is raised by its sublimity, and humbly bows to its mysteries.

The work before us is *very practical*. The author appears deeply impressed with the idea, that all the doctrines of revelation, however mysterious, as well as the great variety of examples which it exhibits, are of a practical tendency. He aims to give them their proper influence on the affections and life. He represents their genuine fruit, as consisting in universal goodness.

The commentary is *highly devotional*. It happily corresponds with the scope of inspiration, which is, to bring God constantly into view, to make his true character known, and to produce in mankind a rational, sublime, and fervent piety.

The work has, as far as any work of the kind can have, *the merit of originality*. The marginal references are in a considerable measure new. The notes show the author to be a man of extensive reading; yet they are at the greatest distance from a mere compilation. Though he has evidently taken sufficient pains to furnish himself with the best information, which can be obtained from authors on every subject; still he does not retail their labours, but brings out of his own treasure things new and old. We are supplied and enriched from the fulness of his own mind.

We must notice *the singular excellence of the marginal references*. In this part, our author observes, "he has availed himself of the pious labours of his predecessors; especially of the later editors of the Oxford Bible in quarto, of Mr. Brown's Bible, and Mr. Cann's. Yet he has by no means taken their references as such. On the contrary he has omitted many, especially of the two latter, which did not appear to bear on the subject, or to elucidate it. On some parts *the references* are almost entirely original. Every reference in this work is again examined in the proof sheet.

"In the original references the author has sometimes proceeded by way of *contrast*, that the reader, by comparing the opposite characters, or conduct of the persons mentioned, may more clearly perceive the excel-

lency or evil of the case in question; or by comparing the different language of scripture used on the same subject, he may more readily see the true interpretation, especially on controverted subjects. The meaning of scripture phrases may also be often fixed by comparing the several places where they are used."

Mr. Scott observes, that "although he has for many years studied the scriptures, as *his one grand business*; he can truly aver, that the insight he has already obtained into many parts, which before he had not so carefully noted, is such as abundantly to repay his labour, and to convince him, that, along with other means, consulting marginal references forms one of the best helps for fixing *the word of God* in the memory, leading the mind to a just interpretation of it, and in many cases rendering it most affecting to the heart. It tends powerfully to counteract all sceptical doubts, when every part of scripture is found like the stones in an arch, to support and receive support from the rest, and to constitute one grand whole. It serves also to satisfy the mind as to the meaning of disputed passages, when one sense is found manifestly to accord with the rest of the sacred word, and other interpretations evidently run contrary to it."

To those who desire to study the scriptures accurately and deeply, especially to young men, either intended for the sacred ministry, or newly engaged in it, Mr. Scott earnestly recommends to set apart an hour, or half hour, every day, and regularly to go through the scriptures, carefully consulting all the references.

This commentary is free from a very considerable inconvenience, to which the paraphrast is liable; *the inconvenience of expounding every passage.* Many parts of scripture *need* no explanation. Their meaning and their connexion are as plain, as they can be. Some parts *admit* no explanation. They have a sacred majesty, force, and beauty, which appear best, in the unadulterated language of inspiration. To explain is to weaken. To alter, in any way, is to degrade. Even the pious and learned Doddridge, in his justly admired Family Expositor, sometimes obscures the glory of scripture. He took upon him a very needless and unnatural incumbrance by introducing into his paraphrase all the words of the original text. Under this incumbrance, together with the general one of a paraphrase, he not unfrequently injures the excellence of scripture. He expands, till he enervates. He takes away the animation and strength of inspired brevity. He sometimes sinks the sublime; brings down divinity to humanity, and heaven to earth. This fault, however, is not so directly chargeable upon the amiable and useful author, as upon the plan of his work. An attempt to paraphrase many parts of scripture is, from the nature of the thing, dangerous. For instance: Who can read, without painful disgust, a paraphrase of the direct words of Jehovah, or of such a story, as that of Joseph, or that of Jesus Christ? From the peculiar inconveniences attending a paraprase, Scott's com-

mentary is free. On passages, which need no illustration, he makes no remarks. Thus time is saved to the writer and the reader, and the attention of both directed either to the pure, impressive language of revelation, or to remarks, which tend to elucidate, to honour, and to impress the word of God.

(*To be continued.*)

Religious Intelligence.

We have received from the Secretary of the London Missionary Society, an "Abstract of the proceedings of their Directors, since their last Annual Meeting, to Feb. 20th, 1806; from which we have derived the following information.

OTAHEITE.

Letters had been received from the Missionaries at Otaheite, dated 12th of December, 1804, with eight Journals of their itinerant labours, in various parts of the Island, during two years preceding that date. These Journals are intended to form the 14th No. of Missionary Transactions.

SOUTH AFRICA.

The Mission in South Africa continues to flourish through the pious care and faithful and indefatigable labours of Dr. Vanderkemp, Mr. Read, and the other Missionaries associated with them. One of the natives, named *Kruisman*, has been baptized. He is a person of great zeal and activity; and hopes are entertained of his extensive usefulness among his countrymen. Gov. Jannsen is very friendly to the Missionaries.

CHINA.

The Directors, in consequence of some valuable information received by them, contemplate a mission to China, and are educating Mr. Morrison for the purpose, who is now learning the Chinese language in London, from Yong Saam Tak, a native of China. He is transcribing a Harmony of the Gospels, and other parts of the New Testament, in that language, from a M. S. copy in the British Museum. It is proposed that Dr. Vanderkemp, if he will consent, shall superintend this important mission. Accordingly a letter has been written to the Dr. informing him that the Society intend to send two or more Missionaries to the Prince of Wales' Island, with a view to the translation of the Holy Scriptures into the Chinese language, and to a Mission to the empire of China, and requesting him to take the charge of conducting it.

EAST INDIES.

GENTOO MISSION.

A Letter of a very pleasing and satisfactory nature has been lately received by the Directors of the Missionary Society, from the Brethren George Cran and Augustus Desgranges, dated Vizagpatnam, Oct. 16, 1805, together with their Journal, from March the 4th to September the 8th.

Their first residence in India was at Tranquebar, where they had opportunity to consult with the worthy Brethren of the Danish Mission, and to commence the study of the language of the country. In the beginning of March, 1805, Mr Cran and Mr. Desgranges judged it best to remove to Madras, where they arrived on the 6th of that month, and had a pleasant meeting with the Baptist Missionaries, who have since left that place for Serampore.

At Madras they met with very kind friends, some of whom occupy the most respectable stations, and who were of eminent service to them in forwarding their Missionary views. After consulting with gentlemen of the best information, earnestly seeking direction from above, and maturely weighing all the circumstances of

the case, they determined to leave Madras, and to proceed northward to the Gentoos. One inducement to this decision was, that they might not seem to interfere with any Missions already established in that neighbourhood. The good providence of God eminently favoured their views and sanctioned their decision; for they procured such excellent recommendations from persons high in office, that they were very cordially received by the principal Europeans at Vizagpatnam, where they arrived July the 18th. A worthy English gentleman (a magistrate) had been in the habit of performing divine service himself in the Court House, before the gentlemen of the settlement, the soldiers of the garrison, and a number of half-cast people: the Missionaries were immediately requested to undertake this office in his stead, which they willingly assented to; and have since been remunerated by a small salary.

The town of Vizagpatnam contains about 20,000 inhabitants, chiefly idolaters, and the neighbourhood is also very populous. Here, then, under the most favourable circumstances imaginable, our dear Missionary Brethren have sat down, and will commence their labours, in a country full of inhabitants, and with every recommendation that can be desired, as soon as they have made themselves masters of the Telinga, or Gentoo language, spoken in those parts. While at Madras, they had diligently studied the Tamulian language; which they had soon the mortification to find differed considerably from that spoken among the Gentoos, where they now are. There can be no doubt, however, that their pious industry will soon surmount every difficulty of this kind, and that they will shortly be able to preach among these poor, superstitious, idolatrous heathens "the unsearchable riches of Jesus Christ." Their study of the Gentoo language will be happily facilitated by a manuscript dictionary, providentially put into their hands by a gentleman who was about to return to England. In the mean time, they have the privilege of preaching every Lord's day to the white people in the fort, who amount to about sixty persons.

The conclusion of the Journal from the Missionaries is so animated and encouraging, that we are persuaded it will be highly gratifying to our friends.

"We cannot close this Journal, dear Fathers and Brethren, without laying before you the importance of the situation in which we are placed, earnestly entreating you to send out more Missionaries to assist us. In the town where we now reside, there are above 20,000 inhabitants, perishing for lack of knowledge. Within a few miles of us, on all sides, there are numbers of large villages, where thousands of the heathen live in the grossest idolatry, and who claim our pity and compassion. This place is nearly central, which makes it most favourable for branching out into any part of the Circars. We have hundreds of miles to the right and left of us, where we may labour with freedom, and where we shall have no Brethren to complain that we interfere with their mission. Its being on the coast, and continually cooled by the sea breezes, makes it advantageous for the health of the Missionaries on their first entrance into the country. An European going into the interior of India, immediately after his arrival, is likely to have his constitution impaired for life; by having the Missionary station on the coast, they will necessarily be detained there a year or more, while learning the language, which will tend to inure them to the climate, without endangering their health. While they are attaining the language, they may be very useful by preaching in English, teaching schools, and other Missionary employments, which will relieve those Missionaries who have attained the language, and enable them to itinerate through the whole of the Circars; also to Hydrabad, Golconda, and Bangalora, where the Telinga language is spoken. This spot is not less favourable for entering the Cattack and Mahratta countries. We understand that there is but little difference in the languages. The Mahratta country appears to us an important field for Missionary exertions. On this account we rejoice that a mission is about to be established at Surat. Our opposite situation will afford an opportunity of Missionaries being sent from both these stations into the Mahratta country. These may meet each oth-

er in the centre, and bid "God speed." It is many days' journey from hence.

"Glorious things are spoken of the city of God." Zion shall break forth on the right hand and the left! When we read the animating prospects presented to us in the sacred Scriptures, of the whole world becoming subjects of Christ's kingdom, we are sure we are not straitened in God; and, therefore, think it would be sinful to be straitened in our own souls. We are aware that the conversion of the inhabitants of those extensive countries which we hope to traverse, will not be the work of a day, but of years. It was *a work of years* which the Missionary Society was founded to accomplish; and we doubt not, if present advantages be embraced with sufficient energy, that many of its Members will live to see the blessed day, when the Sun of Righteousness shall shine with such resplendent glory on the millions of India, as wholly to dispel the dark clouds of Idolatry, which at present overshadow them, and diffuse among them an unspeakable measure of the light of the glorious gospel!

But more Missionaries are wanted. Our number is small. While we are laying the foundation, we trust that our Friends in England will not delay to send out numbers to raise the superstructure of a work, in the accomplishment of which God, Christ, the Holy Spirit, and all who bear the divine image, are so deeply interested.

Would to God that all the ministers in our native country,—the students at the different Seminaries, and the Religious Public, could see what we see, and hear what we hear! Every man bowing to a stock of wood, or to a stone, would prove a new argument to "Come over and help us." The horrid noise of thousands of idolaters at the celebration of their festivals, would sound like thunder in their ears. "Haste! haste to the help of the Lord against the mighty!" And those who could not themselves come, would have the number and ardour of their addresses to the throne of grace increased an hundred fold.

Not doubting that your zeal for the glory of God will actuate you to take our situation into consideration, and to send out more labourers into this promising field, we, with the greatest pleasure, dear Fathers and Brethren, subscribe ourselves your very sincere, very affectionate Brethren and Fellow-Labourers in Christ,

GEORGE CRAN,
AUGUSTUS DESGRANGES."

SURAT MISSION.

ON the 25th June, 1805, when the Brethren Cran and Desgranges were preparing to leave Madras, they had the great but unexpected pleasure of meeting with Dr. Taylor and Mr. Loveless (appointed to the Surat Mission) who arrived safely and in health at Madras; and were introduced to them at the house of a friend, where they were invited to dine. These Missionaries were also kindly received. Dr. Taylor intended to proceed to Bengal, to confer with the Baptist Missionaries. In the mean time Mr. Loveless will stay at Madras; and proceed with Dr. Taylor, on his return to Surat.

MISCELLANEOUS PARTICULARS.

MR. FREY continues to preach a Weekly Lecture to the Jews, every Saturday Evening.

A Committee has been appointed to superinted Mr. Frey's services, to provide him with suitable books and accommodations, and to consider what measures can be adopted more effectually to engage the attention of the Jews to Christianity, and to excite the regard of the public more fully to this important object; and it appearing to be a matter of great consideration, that a Series of Essays, addressed to the Jews, on subjects at issue between them and Christians, should be prepared and published under the patronage of the Missionary Society, the unanimous and earnest request of the Directors has been communicated to the Rev. Greville Ewing, of Glasgow, that he would undertake this important work; and he has kindly acceded to their wishes.

Several pleasing instances have lately come to the knowledge of the Directors, of Jews, who appear to be under serious impressions; and of the conversion of some of them there is no reason to doubt.

In January, 1806, a Society was formed in London, by the name of "the HIBERNIAN SOCIETY for the diffusion of Religious Knowledge in Ireland. Their object is to extend divine knowledge in *Ireland*, by the ministry of the gospel, by the dispersion of the Holy Scriptures, and religious tracts, by the formation and support of schools, and by every other lawful and expedient measure calculated to promote pure religion, morality and loyalty.

FURTHER ACCOUNT OF THE DISTRESS IN GERMANY.

(Continued from Panoplist, p. 467.)

LONDON, DEC. 23, 1805.

AT subsequent meetings of the committee, the following intelligence was received, which, agreeably to the intimation before given, they now communicate to the public. The first information is derived from the Rev. C. E. A. Schwabe, minister of the German St. George's church, Goodman's-fields, London.

"*Ayliffe-Street, Dec.* 17, 1805.

"During my stay on the continent in the months of July, August, and September last, I witnessed, particularly in Saxony, affecting scenes of distress. Bread had risen to three times the price at which it had been a twelvemonth before, and in several places could scarcely be obtained. The governments were obliged to have the houses searched, and to force those, who had a little store left, to bring it to market. An article of food, to which nothing but the danger of being starved could induce men to have recourse, was given to the poor for bread. The country people cut down the corn before it was ripe, and braved the prohibition of the government with the exclamation, "Give us bread for our families!" Distress led great numbers to commit various depredations. In one small town, Sondershausen, not less than sixty persons were, at the time when I passed through it, confined in dungeons for setting fire, in a state of despair, to several houses and villages. Contagious diseases were apprehended, and must, I fear, be the final issue of these terrible calamities. Late accounts describe the present situation of the inhabitants of that country as infinitely worse than it was during the summer. A friend of mine wrote a few weeks ago from *Erfurt*, as follows:

"We flattered ourselves, that our situation would be a little more tolerable after the harvest; but, alas! the scarcity is far greater than it was, and an army of 50,000 men is collecting in our neighbourhood. Sometimes distress would tempt us to doubt of a Divine Providence. Yet it is our comfort that God still lives, and extraordinary evils lead often to extraordinary means of relief."

Another friend, of the same neighbourhood, writes;—"I assure you we are in a dreadful embarrassment, and I do not know what we are to do. The people are in despair. If things do not soon change, we shall have a general revolution, for the greater part have nothing to live on, and the little that is left, must be given to the military."

C. E. A. SCHWABE."

The committee felt great interest in the above communication, and ordered some relief without delay.

The following is translated from a printed paper, published and circulated by the mercantile body at Ulm, dated Nov. 19, 1805, some copies of which have been sent over to their correspondents in London.

"Since the end of September, our country has been overrun with soldiers—indeed, with whole armies, unprovided with any stores. Ulm itself was in the course of five weeks compelled to maintain 15,877 officers, 347,415 privates, and 41,739 horses. More than 20,000 men were quartered at a time in the city, which of itself contains only 13,000 inhabitants, and less than 1600 houses. The distress occasioned by it, is indescribable; the town seemed to be nothing but barracks and stables. Sick people were obliged to give up their warm rooms to the soldiers.

"By day and night watch-fires were kept burning, both within and without the walls of the city. Thus not only all the fuel in the city was consumed, but the soldiers also took

all the pailings, benches, and summer-houses in the gardens, and also in many parts of the town the doors, window shutters, and even the very furniture of the houses to use as firewood.

"Melancholy as is the picture, the city presented, yet misery seems in a still more wretched form to have visited the surrounding villages. For there the inhabitants were still more exposed to the outrages and pillaging of the soldiers, who were exasperated by the severity of the weather, and the want of regular supplies of provisions. Clothes, beds, furniture cattle of every description, corn, wood, the money of the poor inhabitants were destroyed, consumed, or taken away. Provisions are in some places so entirely consumed, that there is not even corn left for sowing, nor horses or implements of husbandry to till the ground. These unfortunate sufferers must remain the prey of misery, unless some nobleminded, generous Christians, who have not experienced the horrible disasters of war, should hasten to their assistance."

(*To be continued.*)

REVIVAL OF RELIGIGN IN LITTLE COMPTON.

We tender our thanks to the friend, who sent to one of the Editors the following interesting letter, dated

CAMBRIDGE, May 16, 1806.

SIR,

KNOWING that you feel deeply interested in the cause of our Redeemer, and that any information respecting the prosperity of Zion must afford you the highest satisfaction, I cannot but transmit to you a short account of a revival in Rhode Island, which I received a few days ago in a letter from Newport, dated April 22, 1806.

"In Little Compton, Tiverton, Westport, and Fall River towns, in the southeastern part of this state, the Lord is in a most remarkable manner displaying his power and grace; especially in Little Compton, where Mr. Shepard is minister. There the attention has been much greater than in the other places. There the Lord appears to display his power and goodness in a most wonderful manner. Aged sinners, on the verge of the grave, and who have appeared, as to religion, like trees twice dead, and plucked up by the roots, now flourish in the courts of our God. Children of 14, 10, and even 8 years of age, cry hosanna to the Son of David. Opposers to the doctrines of distinguishing, electing, and uncontrollable grace, now rejoice in these doctrines, as their only hope. The enemies of all religion are silent, as to opposition; and some are constrained to say, Verily this is the finger of God! Almost every family contains a new-born soul, and some two, three, and four. Not less than one hundred appear to have tasted and seen, that the Lord is gracious, since the reformation commenced; and almost all the rest are inquiring, What must we do to be saved? Their meetings, which are almost daily, are thronged, and every countenance is solemn as the grave. The first Sabbath in April more than forty were admitted into the church. The work appears to increase. It is regular, still, and evidently genuine."

If this communication be of any service for the next number of the Panoplist, I shall feel happy that I have given it.

I am, Sir, with the tenderest regard for your welfare, yours, &c.

Literary Intelligence.

IN our last we inserted a letter from the President of the United States to Congress, and another from Capt. Lewis to the President, relative to new discoveries in Louisiana. We promised some interesting extracts from the pamphlet which contained these letters. The accounts

here given of the local situation, strength, character, &c. of the Indian tribes in Louisiana, we hope will prepare the way for Missionaries in due time to carry the gospel of the crucified Redeemer among them. With this view we shall cheerfully extend the valuable information among our readers.

The following extracts are from "Historical Sketches of the several Indian tribes in Louisiana, south of the Arkansa river, and between the Mississippi and river Grand."

"CADDOQUES, live about 35 miles west of the main branch of the Red river, on a bayau or creek, called by them Sodo, which is navigable for peroques only within about six miles of their village, and that only in the rainy season. They are distant from Natchitoches about 120 miles, the nearest route by land, and in nearly a north west direction. They have lived where they now do only five years. The first year they moved there the small pox got among them and destroyed nearly one half of them; it was in the winter season, and they practised plunging into the creek on the first appearance of the eruption, and died in a few hours. Two years ago they had the measles, of which several more of them died. They formerly lived on the south bank of the river, by the course of the river 375 miles higher up, at a beautiful prairie, which has a clear lake of good water in the middle of it, surrounded by a pleasant and fertile country, which had been the residence of their ancestors from time immemorial.

They have a traditionary tale, which not only the Caddos but half a dozen other smaller nations believe in, who claim the honour of being descendants of the same family; they say, *when all the world was drowned by a flood that inundated the whole country, the Great Spirit placed on an eminence near this lake, one family of Caddoques who alone were saved; from that family all the Indians originated.*

The French, for many years before Louisiana was transferred to Spain, had, at this place, a fort and some soldiers; several French families were likewise settled in the vicinity, where they had erected a good flour mill with burr stones brought from France. These French families continued there till about 25 years ago, when they moved down and settled at Campti, on the Red river, about 20 miles above Natchitoches, where they now live; and the Indians left it about 14 years ago, on account of a dreadful sickness that visited them. They settled on the river nearly opposite where they now live, on a low place, but were driven thence on account of its overflowing, occasioned by a jam of timber choking the river at a point below them.

The whole number of what they call warriors of the ancient Caddo nation is now reduced to about 100, who are looked upon somewhat like knights of Malta, or some distinguished military order. They are brave, despise danger or death, and boast they have never shed white man's blood. Besides these, there are of old men and strangers who live amongst them, nearly the same number, but there are forty or fifty more women than men. This nation has great influence over the Yattasses, Nandakoes, Nabadaches, Inies, or Yachies, Nagogdoches, Keychies, Adaize and Nachitoches, who all speak the Caddo language, look up to them as their fathers, visit and intermarry among them, and join them in all their wars.

The Caddoques complain of the Choctaws incroaching upon their country; call them lazy, thievish, &c. There has been a misunderstanding between them for several years, and small hunting parties kill one another when they meet.

The Caddos raise corn, beans, pumpkins, &c. but the land on which they now live is prairie, of a white clay soil, very flat: their crops are subject to injury either by too wet or too dry a season. They have horses, but few of any other domestic animals, except dogs; most of them have guns, and some of them have rifles; they and all other Indians, that we have any knowledge of, are at war with the Osages.

The country generally, round the Caddos, is hilly, not very rich; growth a mixture of oak, hickory and pine, interspersed with prairies, which are very rich generally, and fit for cultivation. There are creeks and springs of good water frequent.

(To be continued.)

Messrs. Samuel Stansbury, J. & T. Ronalds, J. Osborn, and George F. Hopkins, of New-York, have in the press an elegant and correct edition, in one volume, octavo, of Walker's Critical Pronouncing Dictionary, and Expositor of the English Language; from the third London Quarto edition; containing the last improvements and corrections of the author.

Proposals are issued by the Rev. William Pryce and Joseph Jones, of Wilmington, Delaware, for publishing, by a general subscription throughout the United States, an Exposition of the New Testament, both doctrinal and practical. In which is inserted, 1. A correct copy of the sacred text, and the genuine sense thereof. 2. The truths of the Christian religion are set in a clear light. 3. Difficult places are explained. 4. Seeming contradictions reconciled; and 5. Whatever is material in the various readings, and the several oriental versions is observed. The whole illustrated and confirmed from the most ancient Jewish writings. By John Gill, D. D. 4 vols. quarto, 900 pages each. Price $4 50 a volume, in boards; $5 00 plain bound in sheep; $5 50 elegantly bound in calf. An elegant likeness of the author will be presented as a frontispiece to the first volume.

Ordination.

Ordained, on Wednesday the 8th of January last, over the first religious congregational society in Marietta, (Ohio) the Rev. Samuel Prince Robbins. The public exercises of the occasion were performed in a solemn and impressive manner. The Rev. Jacob Lindsly of Waterford made the introductory prayer. The Rev. Thomas Robbins of Connecticut preached the sermon from Matt. xxvi. 14. Several circumstances, naturally coming into view on the occasion, rendered the usual addresses peculiarly solemn and affecting. The Rev. Lyman Potter of Steubenville, (formerly from New-England) made the consecrating prayer. The Rev. Joseph Badger, of the county of Trumbull, gave the charge. The Rev. Stephen Lindsly of Marietta gave the right hand of fellowship. Mr. Badger made the concluding prayer. A silent and respectful attention was given from a very numerous audience. Vocal and instrumental music, performed with great softness and accuracy, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society. This is the oldest society in the state of Ohio: and this the first ordination of a Congregational minister, that has been performed west of the Alleghany mountains.

Obituary.

Died, Feb. 25, 1806, at Edinburgh, Rev. DAVID BLACK, one of the Ministers of that city, after a short illness of ten days, aged 43. Few men have ever lived more universally beloved, or died more sincerely lamented by his acquaintance. We expect shortly to be able to gratify our readers with a full account of this excellent man.

At Pelham, N. H. April 11, Mrs. Thankful Church consort of Rev. J. H. Church, aged 31.

Under the benign influence of a religious education, Mrs. Church seriously attended to the gospel from her youth. In 1798 she made a profession of religion, and was admitted a member of the church in Rutland. The doubts and anxieties, with which her mind was afterwards exercised, led her to attend more particularly to the distinguishing nature of experimental religion; in consequence of which, she obtained more satisfaction.

She firmly believed, and humbly admired the peculiar doctrines of the gospel; and by diligent hearing, meditation, and prayer, made

progress in divine knowledge. The prosperity of Zion was dear to her heart. She often expressed a desire for a revival of religion, particularly among the people with whom she was connected. She was grieved at the conduct of impenitent sinners; while nothing was more pleasing to her, than to see any hopeful attention to the things of religion. After she entered into a family state, the course of Providence impressed her mind more and more with the importance of a holy life.

Her diligence in her domestic concerns was remarkable, especially considering the uncommon delicacy of her constitution. Her peculiar kindness and attention to her husband, during a late sickness, joined with her concern and anxiety for him, and her unceasing endeavours for the welfare of the family, exhausted her strength, and are thought to have been the probable occasion of that illness, which issued in her death.

In her last sickness, which commenced in Jan. 1806, she commonly enjoyed composure of mind. The religious doubts, which sometimes interrupted that composure, were generally succeeded by greater light and comfort. From time to time she expressed her earnest desire to have clearer views of the glory of Christ. Apprehending her dissolution to be near, she, with much calmness, made known her wish respecting some articles of her clothing, and desired that her husband, at a suitable time, would make certain presents to her little children, accompanied with pious counsel from her dying lips. Being asked by him, whether she felt willing to leave her children, she answered; "Iam. I have given them up to God. It has been my great desire and concern, that they may be trained up in his fear. It has been my prayer ever since they were born, and before, that they may experience renewing grace; and I hope they will."

After this, she was divinely comforted, from day to day, regarding Christ as *her Saviour* and *her all.* A little while before she expired, feeling herself to be dying, she looked round on her family, and said; "I thank you all, my friends, for your kindness to me.—I wish we may all meet in heaven." She manifested humble confidence in God, and very devoutly prayed to the Lord Jesus, *to strengthen her with strength in her soul, and to come and receive her spirit.* Seeing her husband's tears, she said, "God will support you." She then took her ring from her finger, and put it on his, with these words; "Our friendship on earth is soon to end. But I hope we shall meet in heaven, and enjoy purer friendship."

To both her children she was enabled to utter the melting tenderness of a dying mother's heart. Taking the hand of her infant son, who had been her hope and delight, she said; "Dear little child! dear little child! motherless child! God be merciful to you, my dear child. I give you up to him. May you be to the praise and glory of his grace. Lord, he is thine;"—subjoining fervent prayer for the child.

To her aged parents and her sister, she addressed herself in a very becoming and impressive manner, and took, of all her surrounding friends, a most affectionate farewel.

After that, her consolation increased, and her prospect brightened. Just before she died, appearing exceedingly serene and happy, she said, *that her views were more clear and lively than they had been, and that God seemed to be gradually shining into her soul.* She finally closed her eyes with her own hand, and, with happy quiet in body and mind, expired.

"*Blessed are the dead, who die in the Lord.*"

Poetry.

THE SEASONS.

Season is lost in season, year in year,
Time in eternity must disappear.
Spring, fairest of the seasons, first appears;
She smiles, we smile, she blushes and retires.

Summer, less fair, though comely, spring succeeds,
Each guest delighting, while she kindly feeds.
Autumn, next comes, with golden plenty blest;
Each want supplied, a hymn concludes the feast.
Grave winter then instructs the listening ear,
Till spring, more fair by contrast, re-appear.
Hail, heavenly charmer, aid our faltering tongue,
While thou "and thy soft scenes" employ our song.
Now gentle zephyrs, and now south winds blow;
Stern winter's heart relents, his tears now flow.
The teeming earth a verdant robe assumes;
Hark! yonder bird her warbling throat attunes.
Flora, with coyness first appears in view,
Blushing, advances, deck'd in richest hue.
The grove resounds with sweetest notes of praise;
And flocks and herds their grateful voices raise.
Shall man in silence hear all nature sing?
No thankful tribute to his MAKER bring?
Forbid it Heaven! The joyful choir we join,
Thy praise would celebrate in strains divine.
The garden now employs the lovely fair;
"These seeds, put here; those plants, those flowers put there;"
Yon toiling oxen pant before the plough;
There steeds move quickly, here their owners sow.
Seed time now ended, hear the general prayer,
"O GOD of harvest, be our fields thy care!"
As season follows season, pass our years;
Youth, buds and blossoms, wintry death, appears.
Be wise, frail man, thy seed time here improve,
Then, death surviving, reap in fields above.
There, ripening harvest, and immortal spring,
Conspire to bless, while saints and angels sing
"Glory to GOD," in whom mysterious join,
The FATHER, SON, and SPIRIT, *all* divine.

FILIUS.

MESSRS. EDITORS,

Reading in your last number, an elegy on that honoured servant of Christ, the Rev. Mr. WHITEFIELD, *the thought was suggested, that the following lines on the same subject, from the pen of the celebrated Christian bard, Mr.* COWPER, *might be equally pleasing to your readers. They are submitted to your disposal.*

After describing the scorn, ridicule and slander, which Mr. Whitefield experienced from the world, Cowper exclaims:

Now, truth, perform thine office; waft aside
The curtain drawn by prejudice and pride;
Reveal (the man is dead) to wond'ring eyes,
This more than monster in his proper guise!
He lov'd the world that hated him; the tear
That dropp'd upon his Bible was sincere;
Assail'd by scandal and the tongue of strife,
His only answer was, *a blameless life;*
And he that forg'd, and he that threw the dart,
Had each a brother's int'rest in his heart!
Paul's love of Christ, and steadiness unbrib'd,
Were copied close in him, and well transcrib'd.
He followed Paul—his zeal, a kindred flame,
His apostolic charity the same.

Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends and ease;
Like him, he laboured, and, like him, content
To bear it, suffer'd shame where'er he went.
Blush, calumny! and write upon his tomb,
(If honest eulogy can spare thee room)
Thy deep repentance of thy thousand lies,
Which, aim'd at him, have pierc'd th' offended skies;
And say, "Blot out my sin, confess'd, deplor'd,
Against thine image in thy saint, O Lord!"

TO CORRESPONDENTS.

SALVIAN, to the author of the Letters signed CONSTANS, is received. While we are determined to avoid all angry controversy, we readily admit into our pages ingenious discussions of important subjects, when conducted with a *Christian spirit*. The remarks of *Salvian* will be duly noticed by Constans, in a manner consistent with the plan he adopted.

H. on "*Christian faithfulness exemplified in the conduct of Daniel*, has been handed to us, and placed on our files for publication.

The literary article from our Friend, relative to the celebrated LINDLEY MURRAY and his works, is highly acceptable, and shall have an early insertion in the Panoplist.

We are compelled to ask the continued patience of some of our Correspondents, whose communications have been for some time on our files. The reviews of Mr. Dow's Letters, and of the Memoirs of Pious Women, are necessarily postponed.

We are happy at the close of the year, to assure our readers that they may expect still to be entertained and instructed in the future numbers of the Panoplist by Zuinglius, Theophilus, Constans, Philo, Pastor, Z. H. C. Y. A. Philologos, &c.

The ships lately arrived from England have brought the Editors much late and very interesting religious and literary intelligence, which shall be detailed to our readers, as fast as our pages will admit.

We have pleasure in acknowledging the addition of a considerable number of new names to our subscription list, within a few weeks past, and the patronage of several respectable societies instituted for the advancement of Christian piety and morality.

AGENTS FOR THE PANOPLIST.

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INDEX,

TO THE ESSAYS, INTELLIGENCE, &c.

	Page
Academy, Phillips, constitution of	307
Address to Ministers	303
Africa, South, mission to	29
. . . intelligence from	466
Anecdote of Calvin	21
. . . Voltaire	123
. . . Bishop Butler	ib.
. . . Rochester	210
. . . Bolingbroke	211
. . . Howard	314
. . . Symons, Caroline	422
. . . Sir R. Steele	456
. . . Female Bookseller	502
. . . a man struck dumb	ib.
Angel of God's presence, Christ the	111
Appleton, Jesse, A. M. review of his sermon	268
Arts of Error	148
Baptist Mission, Bengal	31
Backsliding bemoaned	279
Bank, charitable	181
Baptism, public	264
. . . of infants	267
Bible Society, British and Foreign, account of	128
Bible, different editions of	131
Blasphemy against the Holy Ghost	442
Buchanan, Walter, A. M. review of his sermon	266
Buckminster's Sermon, review of	171
Candour	122
Capel, Lord, account of the execution of	233
Catechism, Scripture, review of	212
Charity School in Great Britain	32
Charity in England	468
Candidates for the ministry examined	480
Character of Hume's writings	352
Chinese Literature	228
Christ, contemplations on	206, 255
. . . obligations of believers to confess him	161
. . . the Angel of God's presence	111
. . . Divinity of	113
Christopher, St. account of a humane institution at	177, 222
Church's, Rev. Mr. Explanation of God's covenant, review of	214
Christian fortitude	93, 96
. . . courtesy	236
Coal mine, remarkable one	121
Cockburn, Mrs. Memoirs of	89
Conflict between the flesh and the Spirit	16
Cooper's Sermons on Predestination, review of	23
Correspondence	69
Covenant with God, its solemnity	158
Churches in New England, survey of	541
Comment on Romans Vth.	532
Conference, Methodist	32
Conversion of a family, remarkable	554
Constans' Letters to a Brother	13, 61, 148, 289, 389, 435
Creation, thoughts on	496
Dana's Sermon, review of	215
Danger of being hardened by sin	154
Death, preparation for	439
Deaf and dumb, account of	229
Decalogue	87, 297, 341, 387, 486
Decision, importance of	209
Deist, conversion of	355
Deluge, universal, proofs of	9, 58, 105, 150, 253, 343
Demons, remarks on	243, 495
Departure from the truths and spirit of Christianity	209
Disputation	69
Divines, old, character of	152, 493
. . . neglected	52
Divinity of Christ	113
. . . ground of the Christian's hope	483
. . . Doctrine first attacked be errorists	542
Doctrines of religion disregarded	18
Duelling, resolve of General Assembly against	28, 76
Dufief, method of teaching languages, review of	215
Duties to the rising generation	519
Dwight's Sermon on Duelling, notice of	28

Page

Eternal succession of men, idea of, refuted 543
Excommunicated persons, how to be treated 249
Execution of Lord Capel . . 233
Expediency, doctrine of . . . 159

Faith and obedience, connexion of 383
Fame 349
Fidelity of a negro 170
Fleming, extract from . . . 408
Fragments 29, 121, 170, 265, 313, 355, 501
Frank, Professor, interesting sketch of 64

Genealogies, Matthew's and Luke's 108
Germany, distress in . . 467, 562
Glenorchy, Lady, Memoirs of . 5
God, character of . . . 389, 435
Gospel preached to the Jews . 470

Hall, Bishop, select thoughts from 210
Harvest 84
Hooker, Asahel, A. M. review of his sermon 266
Hooker, Rev. Richard, last words of 121

Ignorance 122
Immutability of religion . 13, 61
India missions 462
Intelligence, religious, philosophical, geographical and literary 76, 85, 131, 133, 180, 182, 227, 229, 322, 328, 357, 361,, 369 374, 415, 420, 514, 517, 563
Indies, mission to 31
Infant baptism 267
Institution, charitable, of Prof. Frank 64
Irenæus, Life of . . . 91, 143

Jay's Sermons, review of . 25, 70
Jerusalem 170
Jews, converted . . . 320, 470
Jews in Russia 228
Jones, Sir William, life of, review 74
Journal of Mr. Sergeant 270, 316, 367, 464

Karass, mission to 319
Kicherer's Narrative . 29, 78, 173
. . . . . Life 321
. . . . . Voyage 469
Knox's Principles of Eloquence 126

Page

Labrador, mission to 320
Last words of the Rev. Mr. Hooker 121
His epitaph . . . . . ib.
Last day 134
Laws, Connecticut 36
Lebanon, Mount, account of . 170
Lectures, Doddridge's . . 102, 152
Leipsick Fair 35
Letters to a Brother 13, 61, 148 289, 389, 435
. . . . . from Virginia . . . 34
. . . . . to the churches in Asia and Phrygia
. . . . . Extract, on the peculiar doctrines of Revelation 542
. . . . . Extract, from Switzerland on the state of religion 548
. . . . . Extract from Sir H. M. Welwood 70
. . . . . Extract, from London . 275
. . . . . Extract, from R. J. Sergeant 227
. . . . . Extract, from the commander of an English ship 512
. . . . . Extract, from the Danish Secretary . . . 513
. . . . Extract, from Professor Young 513
. . . . . Extract, from Capt. Lewis 515
Library in Portugal 131
Life of Mrs. Savage 193
List of New Publications 36, 37, 84 133, 276, 323, 420, 518
Literary prohibition in France . 228
Lucky Man, A 51

Maclaine, Rev. Archibald, Memoirs of 41
Massachusetts Missionary Society 77
Malta, paper at 321
Methodists, their number . . 32
Millars, curious account of . . 83
Ministry, the spirit of the . . 262
Missionary Society, account of the Hampshire 272
Missionary Society, Massachusetts 77
Mrs. Cockburn 89
Missionary Station in South Africa 226
Mission, accounts of, to South Africa . . 29, 129, 173, 226, 559
Mission to East Indies 32, 129 559

	Page
Mission to Otaheite	32
. . . . . to the West Indies	77
. . . . . S. and N. America	78
Mission under General Assembly of Presbyterian church	77
. . . . . in Africa	415
Mistake in reading the scripture at church	115
Mountains, height of . .	344, 345
Mounts, Lebanon and Tabor	170
Mysteries	55
. . . . . Observations on	109
Necessity of just notions in religion	65
Negro, instance of fidelity in one	170
N. England churches, survey of	541
Newspapers in London	132
Obituary 38, 86, 134, 182, 230, 278, 324, 422. 471, 518,	565
Obligation of believers to confess Christ	161
Observations on Heb. xiii. 7.	99
Old Divines, neglect of 52, 102,	105
Old Divines, on the	152
Ordinations . . 84, 133, 374,	565
. . . . . Remarks on 405, 424,	471
Organic remains of the former world	35
Otaheite, intelligence from	31
Pagan Demons	243, 495
Paragua	35
Paraphrase on Eccl. xii. 1—7	261
Periodical works in Great Britain	37
Peter, the cause why he denied Christ	455
Planets, new	35
Perseverance, Saints	299
Portugal, state of religion in	131
. . . . . map of	35
Pompeii	321
Prayer, the nature, uses and effects of	196, 244
Preaching, on	170, 251
Providence	29
Pre-existence of Christ	446
Predestination	23
Publications, new 36, 38, 133, 229 230, 276, 278, 323, 420,	518
Quacks in various walks of life	248
Redeeming time	347
Refuge, house of	182
Register, monthly	419
Religion	29
. . . . . necessity of maintaining just notions of	18, 65
. . . . . immutability of	13, 61, 148
. . . . . view of	35
. . . . . state of, in Presbyterian churches in United States	33
. . . . . state of, in Switzerland	548
. . . . . experimental, on	200, 338
Report to the General Assembly	33
. . . . of the Hampshire Missionary Society	272, 315
. . . of the Boston Association	510
Religious Tracts	319
Russia, improvements and edution, state of, in . .	132, 133, 228
Savage, Mrs. Biographical account of	193
Schools, Sunday, London	321
Scotland, intelligence from	78
Scripture, sketches from	7, 68, 203
. . . . . evil of attaching ludicrous ideas to passages of	115
Secret of the Lord with them that fear him	401
Select thoughts	210
Septuagint	131
Skepticism, wickedness of	97
Sketches from Scripture	7, 68, 203
Smith's Letters to Belsham, review of	123
Society in Scotland for promoting Christian knowledge, account of	. . 117, 166
. . . . for Missions to Africa and the East	129
. . . . London Missionary	130
. . . . An extraordinary one in Holland	225
. . . . Resolution of, for promoting Christian knowledge in Scotland	276
. . . . Massachusetts Missionary	77
Speech of Indians	270
Spirit of the ministry	262
Submission	122
Sunday Schools	32
Surat, No. inhabitants, &c.	31
Survey of N. England Churches	541
Tabor, Mount, account of	170
Tappan, Professor, sketches of	1, 45, 137, 185
Tears of penitence	7

	Page
Teignmouth's, Lord, life of Sir William Jones, review of	74
Testimony to the order of the Gospel in New- England	451
Theatrical entertainments	410
Theology, lax, effects of	116
Theological Seminary established	357
Theophilus, account of	330
Thoughts on 1st Peter iv. 6.	259
Travels of Bruce	132
Trifler, the	293
Trinity, doctrine of, universal	393, 490, 536
Trinity, thoughts on	473
Volcanoes	498
Well done, thou good and faithful servant	203
Wiirsburg university enriched	35

INDEX TO THE POETRY.

Alas! my Jane!	183
Backsliding bemoaned	279
Blighted Rose bud	423
Complaint of Nature, by Logan	135
Cowper, lines on	87
Death of an infant	39
Decalogue	87
Delicate thought	376
Elegy on Whitefield	519
Epitaph on Rev. Mr. Hooker	121
..... in Olney church yard	184
Flower Girl's cry	422
Holy Love	375
Hooker, Epitaph on	121
Human Life, lines on	183
Hymn, sacred to truth	87
Hymn sung at St. Christopher's	231
..... Morning	224
..... Evening	225
..... by Dr. Hawkesbury	279
..... prayer of Jacob, by Logan	135
Last Day, a poem, by Mr. Bruce	135
Lines on reading the Life of Cowper	87
Ode	183
Reaper's Song	39
Seasons, the	326
Do.	566
Smile of Jesus	39
Whitefield, Elegy on	519
..... Lines on	567
Winter Night	327

INDEX TO THE PRINCIPAL NAMES.

Abel	356
Addison	353
Ambrose, St.	537
Aupaumut	465
Atterbury	495
Augustine	501
Bates	104
Baxter	104
Bennet	154
Bernerd	501
Beveridge	494
Bolton	102
Boudinot, Dr.	537
Boyle	495
Boyse	153
Brightman	478
Bruce	132
Calvin	22
Cain	356
Capel, Lord	233
Cary, Professor	463
Charnock	105
Cooper, Rev. Wm.	20
Chrysostom	501

INDEX.

	Page
Clark	494
Cowper	87, 183
Day, Mrs.	518
Doddridge	154
Dwight, Rev. Dr.	70
Earl	153
Eckius	22, 514
Erskine, Rev. Dr.	70
Evans	152
Finley, Dr. Samuel	281
Flavel	105
Fleetwood	495
Fleming	408
Frank, Professor	64
Frisbie, Rev. Levi	471
Glenorchy, Lady	5
Green, Dr.	412, 456
Grovener	154
Hales	104
Hall	102
Harris	154
Hesz	549
Higginson	454
Hope, Lady Henrietta	286
Hopkins	495
Horneck	494
How	105
Hubbard	454
Hume	352
Hooker	121
Jay, Rev. Wm.	25, 70
Jones, Sir Wm.	73
Irenæus	91, 143
Johnson	253
Kemp, Dr. John	38
Kicherer, Life of	321
Law	495
Lewis	515
Lucas	494
Luther	34, 377, 425, 473, 513
Maclaine, Rev. Archibald	41
Massillon	262
Melancthon	23, and see life Luther.
Munster	537
Musculus	ib.
Norris	494
Papias	335
Park, Mr.	35
Peter, the Apostle	455
Ralston, Mr.	462
Rennel, Major	35
Reynolds	104
Robinson, Dr. John	38
Savage, Mrs.	193
Scott	494
Scougal	495
Secker	69, 495
Sibbs	104
South	494
Spratt	495
Steel, Sir Richard	456
Tappan, Professor	1, 45, 137, 185
Taylor	105
Teignmouth, Lord	73, 76
Ward	104
Watts	153
Wickes, Benjamin	462
Witsius	537
Wood, Rev. T.	35
Wright	153

INDEX TO THE SIGNATURES.

Amicus Philo	70
Asiaticus	243
Asaph	199, 248
Beta	249, 496
Constans	16, 63, 150, 293, 393, 439
Crito	109
C. Y. A.	375, 401, 544
Edward Asiaticus	335
Eusebius	244, 442
E. P.	193
Filius	183, 567
Friend to old Divinity	303
Fidelis	338
H.	158, 405, 532
Hearer	408
Holem	279, 326
Ignotus	265

	Page
La Trappe	9
L. J.	251
Luther	483
Medicus	501
M. T. H.	18
N.	25
Nepos	548
O. R.	116
Paros	52
Pastor	542
Pascal	356
Patmos	99
Philo	9, 60, 108, 152, 159, 255, 347, 397, 493, 541
Pater	39
Philologos	299, 343, 388, 490
Q.	65, 349
Theophilus	446
W.	58
W. B. D.	165
X.	206
Z.	54, 111, 203, 340
Zuinglius	102, 387, 536
Z. Z.	253

INDEX TO THE TEXTS ILLUSTRATED OR REFERRED TO.

Gen. i. 1	114	Ec. xii. 1, 7	261
. . . 26	536	Is. iii. 22, 23	8
. . . vii. 19, 20, 22	343	. . vi. 1, 2, 3, 9, 10	115, 208
. . . viii. 14	ib.	. . ix. 6	111, 448
. . . xi. 7	537	. . xl. 3	115
. . . xii. 7	ib.	. . xli. 4	538
. . . xvii. 7.	214	. . liv. 13	337
. . . xviii. 13, 22	114	. . 5	537
. . . xxii. 18	446	. . lxiii. 9	111
. . . xxxi. 13	114	. . xliii. 11, 25	538
. . . 53	537	. . li. 12	ib.
Ex. iii. 3, 6, 18	114	Jer. v. 10	509
. . . ix. 1.	ib.	. . . viii. 6	116
. . . xiii. 21.	112	. . . xxxii. 40	301
. . . xx.	114	. . . xxxiii. 56	112
. . . xxiii. 20, 24	112	Hos. ix. 15	8
. . . xxiv. 9, 10	114	Joel ii. 29	337
Lev. ii. 13	158	Jonah i. 4, 5	365
Num. xviii. 19	158	Haggai ii. 6, 7	268
Deut. xiii. 12	342	Mat. v. 44	384
. . . . xviii. 15	446	. . . . xi. 25	337
Josh. v. 13	112	. . . . . xii.	442
. . . vi. 3	ib.	. . . . . xviii. 7	144
. . xxiv. 19	537	. . . . . xxii. 42, 43	446
2 Sam. vii. 16	446	. . . . . xxiv. 24	301
. . . . xxiii. 3.	215	Mark xxii. 32	206
2 Chron. vi. 40, 41	413	Luke i. 76	115
Neh. ix.	114	. . . . . ii. 40	448
Job xxix. 18.	72	. . . . . iii. 4	115
. . . . xxxv. 10	537	. . . . . xx. 39	206
Ps. lxviii. 17, 18	115	John i. 18	111, 113
. . lxxxix. 3, 4	446	. . . . . vi. 33	61
. . cii. 25, 26, 27	115, 207	. . . . . x. 30, 38	112, 114
Prov. xxiv. 21	506	. . . . . xii. 21, 40, 41	115, 208

	Page		Page
JOHN xiv. 3, 10	114, 207	GAL. iii. 16	446
. . . . . xiv. 37, 30	207	EPH. iv. 3, 16	410
. . . . . xvii. 8, 17	ib.	PHIL. i. 15	409
ACTS ii. 30	446	. . . . ii. 6, 7	449
. . . . iii. 13	114	1 TIM. iii. 1, 9	144
. . . . v. 34	539	. . . . iii. 16	110
. . . . xxxiv. 38	112	. . . . iv. 1	144
ROM. v. 12, &c.	532	TIT. ii. 15	171
. . . . viii. 29, 30	24	PHILE. 11.	266
. . . . xv. 5	409	HEB. xiii. 7	99
. . . . xvi. 17	ib.	1 PET. iv. 6	259
1 COR. 1. 10	ib.	1 JOHN ii. 19	301
. . . . v. 9, 10, 11	249	. . . . iii 9	ib.
. . . . x. 9	112	. . . . iii. 16	384
. . . . xi. 19	144	REV. v. 13	210
2 COR. viii.	385	. . . . xiv. 12	70
GAL. ii. 5	409	. . . . xix. 10	113

APPENDIX.

THOUGHTS
ON THE
TRINITY.

BY GEORGE ISAAC HUNTINGFORD, D.D. F.R.S.
Warden of Winchester College, and Bishop of Gloucester.

PREFACE.

THOUGHTS are here given in preference to Dissertations, for the sake of brevity and compression.

The several clauses appear detached: there is however a connexion between them. The Subject is begun on principles of abstract reasoning; continued, with reference to Heathen and Jewish opinions; pursued, with consideration of the Baptismal Form delivered by our LORD, and as taught by Evangelists, Apostles, Fathers. Of the question there is then taken a retrospect; which leads to the Conclusion.

The mind of the Writer has long been much impressed with the force of this solemn charge: "When thou art converted, strengthen thy brethren." He is anxious to obey it. On examination and reflection being himself convinced, he employs his efforts to assist others, and support them in the Ancient Faith.

I. WHEN we mean to speak of a circumstance as difficult to be understood, or as altogether inexplicable, we call it a "Mystery." In these acceptations of the word "Mystery," the existence of the universe; the production of the several substances in the mineral, vegetable, and animal kingdoms; the combination of instinct with brute forms, and the union of rational faculties with the human body, are each of them respectively a mystery. They are however all matters of fact: from which consideration we are led to conclude, it is not consistent with true philosophy to deny the reality of a thing, merely because it is mysterious.

II. It has been often said, "Where mystery begins, religion ends." The assertion is erroneous. For, nothing can be so mysterious as the existence of God. Yet to believe that God exists, is the foundation of all religion. Mystery then and religion are inseparably connected, and must inevitably proceed with each other.

III. When Simonides was asked his opinion concerning the nature of God, he required a day to be given him for deliberating on the

question. On the morrow he was asked a second time. He required two days for deliberation. The question was frequently repeated: and on every repetition he doubled the number of days. Hiero was surprised at this hesitation and delay, and demanded the reason of it. He replied, "The longer I think on this subject, the more obscure it appears." Here then we have, from a man of learning and wisdom, an ingenuous acknowledgment, that the nature of God is incomprehensible to the human mind. And the same confession must every one make, who hath duly considered the limits prescribed to our finite understanding, and who is not afraid to own, that of many things he must be ignorant, till his intellectual powers shall be enlarged by the renovation of his nature.

IV. If at this time we ourselves were asked, "What is God?" we should answer, "A Spirit." "And what is a Spirit?" "Somewhat which is not corporeal." "Of what subsistence?" Here we are lost. We can say what God is NOT; but are utterly unable to say what He IS, with respect to Essential Subsistence.

V. When we contemplate the extensive scale of existence, and the various degrees which appear in that scale, by reasoning on analogy we are led to suppose, there are as many orders of intelligent Beings above Man, as there are classes of irrational creatures below him. The modes of existence and spiritual qualities may be as much diversified in the several orders of intelligent Beings, as the vital state and animal properties are of infinite variety in the subordinate classes of living creatures extending downwards from Man to the Zoophyte. That in the order superlatively exalted above all others in its mode of existence and in its spiritual qualities, Deity should be an inherent attribute, it is by no means unreasonable to imagine.

VI. By Deity, or Divinity, or Godhead, we mean an essential Nature and a Mode of Existence the most exalted and perfect that can possibly be; and also we mean Power, Wisdom, Goodness, and Holiness, more than human, more than angelic, greater than any words of Mortals can describe, or thoughts conceive. That Deity, thus considered, cannot reside in Three Spiritual Intelligences, on principles of reason no man can prove.

VII. From the inability of the human mind to comprehend Deity, has arisen imperfection of language, with which to discourse on that subject. For want of other terms, we use Person; Subsistence or Substance; and "Consubstantial," corresponding with Προσωπον; Ὑποστασις or Ουσια; Ὁμοουσιος; expressions frequent among the Christian Greek Writers. By "Person," we mean "one that has actual being." By "Subsistence or Substance," we mean "essential nature." By "Consubstantial," we mean "having the same essential nature." By "sameness of essential nature," we mean such identity of nature, as when we say, the essential nature of a fountain and of a river is the same; the essential nature of the sun and of a sun-beam is the same. This acceptation of ὁμοουσιος "Consubstantial," and this mode of illustration, are of very high antiquity and most allowed authority among Christian Writers; as in that satisfactory Work, the "Defensio Fidei Nicænæ," has been copiously and ably proved.

VIII. The word "Man" sometimes implies all Mankind; and sometimes "that which possesses the properties of Mankind." The word "God" sometimes comprehends all Deity; and sometimes it means to express "that which has attributes characteristic of Deity." Ουσιας το Θεος δηλωτικον, "The word GOD indicates the essential nature," says Justin Martyr, or rather, "The Exposition of Faith," which goes under his name.

IX. The Works of Creation demonstrate the existence of Deity exerting itself with Unity of Design. But they do not demonstrate that Deity and Unity of Design must therefore necessarily be attributes inherent in one Intelligence only. A human instance will illustrate. A piece of mechanism curiously constructed to carry on regular motion shews unity of design: but it does not shew that therefore it was the work of one mind only. The design indeed will be one; but the work may have been produced by more minds, all co-operating in the same design.

X. That which has all the properties of a human Being, is Man. That which has all the qualities of a Spiritual Being, is Spirit. That which has the essential nature, the mode of existence, the power, the wisdom, the goodness, the holiness attributed to Godhead, must be God. The consequence seems to be inevitable.

XI. The Peripatetics and later Platonists maintained that the World was eternal. It is not then offering violence to the human apprehension, to say that Three Spiritual Intelligences, Divine in Essential Nature and Attributes, have existed from Eternity.

Whether one, or both, of these suppositions may be erroneous, is not here the question. The only point at present maintained, is, that according to the natural apprehensions of man in the first instance, one of these ideas can be received by the mind with as much facility as the other.

XII. The Eternity of the World we prove to be a doctrine erroneous, from what we know concerning the properties of Matter. The Eternity of Three Spiritual Intelligences in quality of one Godhead, we cannot prove to be a doctrine erroneous; because we have no sufficient knowledge of Spirituality and Essentially Divine Nature. We have therefore in this case no ground on which to reason. If we talk of our own conceptions, and make them the standard of what may be correct, and what may be erroneous, we must confess, if after the deepest examination we would speak ingenuously, we can no more form an adequate conception how One should exist from Eternity, than how Three should exist from Eternity. We can adequately conceive neither case. And, supposing the Generic Unity of Divine Essence asserted, then there is no argument, which will tend to disprove the eternal existence of Three in that essence, which will not go to disprove the eternal existence of One. So that without great care, Metaphysical Reasoners against a Trinity in the one Godhead will prove too much, unless they mean to prove there can be no such thing as eternal existence either in any Quality, or in any Being.

XIII. It would be Tritheism, if we should maintain a Triplicity of Divine Intelligences, each diversified in different and opposite

essential natures, different and opposite powers, different and opposite wills, different and opposite counsels, different and opposite energies. But it is not Tritheism when we maintain that Three Divine Intelligences exist, being all of the same essential nature, the same power, the same will, the same counsel, the same energies: for, by maintaining the Sameness of Quality, we preserve the Unity of Divine Attributes, and thus also preserve the Unity of Godhead.

XIV. To say that Three Intelligences are one Intelligence, would be contradiction. But to say that three Divine Intelligences are one God is not contradiction. They are One God, by possessing the attributes, and acting with the energies of one Godhead.

XV. As all human conceptions of Deity must be imperfect, all illustrations of the doctrine in question must be inadequate. Let it however be observed, that in human cases, Unity and Multiplicity may be combined. Thus we read; "All the rest also of Israel were of One heart to make David king." 1 Chr. xii. 38. "Also in Judah, the hand of God was to give them One heart to do the commandments of the king, and of the princes." 2 Chron. xxx. 12. "And the multitude of them that believed were of One heart, and of One soul." Acts iv. 32. If, without contradiction, Unity of Mental Attribute may be ascribed to many Human Beings, it will follow, that without contradiction, Unity of Divine Attribute may be ascribed to Three Divine Intelligences.

XVI. However much through fanciful additions they may have deviated from their primitive correctness, yet it is reasonable to suppose that opinions, of high antiquity and general universality, must have been founded originally in truth. For, had the case been otherwise, they probably would long ago have been entirely rejected from the human mind. The idea and doctrine of a triad, have indeed undergone very strange modifications: but, as the histories of Ancient Egypt and of modern India demonstrate, that idea and that doctrine have existed for ages in Oriental nations. The fact is extraordinary; and the most obvious method, by which we can account for it, is this; to conclude, that the doctrine originated with the Progenitor of Mankind; by him was communicated, as a notice, which he had received from his Maker, and therefore of importance to be preserved among his immediate descendants; and from them it was delivered down through succeeding generations, from the first to that which is now in being. Taken then by itself, and divested of mythology, the doctrine of a Trinity is entitled to our regard and veneration, because so ancient and so universal.

XVII. By Revelation we mean that knowledge, which is imparted to us by divine communication. The doctrines imparted to Moses, and the doctrines taught by Christ, are respectively doctrines of Revelation.

XVIII. The divine Legation of Moses is demonstrated by the certainty of the Miracles, which God empowered him to work; and by the fulfilment of the predictions, which God enabled him to deliver. But of Moses, in the scriptures it was never said, that he pre-existed before he appeared on earth; that he was supernatural-

ly born into this world ; that after death he did not experience corruption, but previously to any such corruption rose from the grave. Moses gave not laws either promulgated in his own name, or intended for all mankind, or applicable to all conditions, situations, places, times. Moses never was represented as impeccable ; nor as knowing the most secret thoughts, words, and actions, of Man ; nor as possessing inherent efficacy for giving agility to the lame, hearing to the deaf, speech to the dumb, sight to the blind, life to the dead, and this spontaneously and on all occasions, which to himself might seem proper. Moses never on his own authority pronounced pardon and forgiveness of sin. He never asserts of himself, that he should lay down his life for his true disciples ; that his true disciples should not perish, but have everlasting life ; that he had power to lay down and then to resume life ; that he was the author of resurrection and life ; that he would call forth the dead from their graves ; that he should judge all mankind, and assign to every one his just and final retribution ; that he was to be honoured even as God the Father is honoured ; that he was in divine glory with God the Father before he came upon earth ; that to such glory he should return ; that God was his Father, and himself was the Son of God, in the most lofty and adorable sense, which those terms could bear according to the apprehension of the Jews. Moses never spoke explicitly of heavenly things ; promised not future rewards ; sent not apostles to teach all nations, and admit disciples by a form of words, which profess the worship of himself no less than that of the Father ; and of the Holy Spirit. Moses received no testimony by voice from heaven that he was the Son of God ; is no where styled the Saviour of mankind ; the Lord ; the Lord whom ye seek ; the express image of the invisible God, in which image the fulness of Godhead dwells ; that Eternal Life, which was with the Father ; Emmanuel or God amongst men in the exercise of his divine powers ; nor the Sun of Righteousness ; nor Jehovah our Righteousness ; nor the Word of God ; nor Creator of all things that have been created ; nor in a direct and unqualified manner is he styled God. It is however fact, that every proposition here denied with respect to Moses, may, on the grounds of Scripture, be positively affirmed with regard to Christ. The inference is obvious : Moses was human ; Christ was divine.

XIX. The design of Revelation is first to re-establish the primeval Laws of Morality, and the primeval Doctrines of Religion, which were originally imparted from God to Man, at the time of Creation : and then, to superadd more explicit communications of knowledge on both these subjects.

XX. Nothing introductory is so full and clear as the complete Work, to which it is intended as an introduction. The First or Mosaic Covenant was introductory to the Second or Christian ; it is not therefore so full and clear as the Christian. What the Old Testament intimates obscurely, the New Testament illustrates with brighter light.

XXI. Revelation speaks to us, as to Beings endued with Reason, and expected to exercise our reasoning faculties. It does not

therefore always teach us by methodical System; but often leaves us, from certain Facts and given Premises, to draw our own conclusions; conclusions however so obvious, that they cannot well be mistaken. This is remarkably the case in the Christian Revelation.

XXII. The Laws and Ordinances established among the Jews were designed to guard that people from heathen idolatry. On the recollection of this circumstance it appears extraordinary, that Moses, when he is describing the creation of the Universe, should, in order to express his conceptions of the Deity, introduce a term, which implies Plurality; and, frequently connecting it with verbs and persons singular, should use that term thirty times. Extraordinary also it is, that as in the Decalogue, when first delivered, so also on a subsequent repetition of their Laws, after a solemn address, demanding their attention, he should speak of the Deity in any words, which could possibly convey an idea of Plurality. Yet such an idea has been conveyed, in the very declaration, which is intended to assert the Unity of Godhead.

XXIII. It will not surely be presuming too much, if we suppose Joshua and Solomon to be more deeply instructed in the Jewish Religion, than to be capable of using improper language respecting the Deity. Yet the former says, "Ye cannot serve the Lord, for he is the Holy Gods;" (Josh. xxiv. 19.) and the latter gives this weighty instruction, "Remember thy Creators in the days of thy youth." (Eccles. xii. 1.) In the book of Proverbs there is also this passage; "The fear of Jehovah is the beginning of wisdom; and knowledge of the Holies is understanding." (Prov. ix. 10.)

XXIV. When we put together these several considerations; That the doctrine of a Triad is very ancient and general; that Moses applies to the Deity a term of Plurality; that Joshua and Solomon do the same; there is reason for concluding that among the Jews, as among other People, there was an idea of a Trinity: with this difference however between them and the Heathens; the Jews admitted nothing into their opinion, which could contradict Unity of Divine attributes.

XXV. The Mosaic History does not so entirely differ from Heathen, as that there should be no kind of similarity between them. The former is indeed more correct and pure; the latter imperfect and blended with fiction. Still however in many instances there may be traced a resemblance between them. Why may we not reason after this manner, with regard to the Doctrines of Religion? and why not say, the Mosaic and Jewish conceptions of Unity in the attributes of the Divine Triad were indeed most perfectly correct and pure: but as to the doctrine of a Triad in itself, between Jewish and Heathen opinions there was some faint resemblance; such resemblance as might lead us to imagine both Jews and Gentiles originally derived the doctrine from true communication; but whilst the former preserved, the latter grossly corrupted the truth.

XXVI. If Moses and the Jews held the doctrine of a Trinity, and the word "Elohim" imports Plurality, it is natural to ask, How

comes it to pass, that the Septuagint Version renders the first verse of Genesis in this manner, Ευ αρχη εποιησεν ὁ Θεος τον ϑρανον? The learned and excellent Ridley, after Allix, has answered this question: "The Talmudists own, that the LXXII Interpreters did purposely change the notion of Plurality implied in the Hebrew "Elohim" into a Greek Singular, lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief of Polytheism." According to the Ονομαστικον, "the Greek appellations of divinity were Θεος, Θεοι, Δαιμονες: Plato calls the Deity τϑ Παντος Κυϐερνητην, μεγιστον Δαιμονα: το Θειον and Δαιμονιον are in signification the same." The expression το Κρειττον might also have been added. Of all these, Θεος was the only simple and direct term which they could adopt, to counteract idolatrous misconceptions.

XXVII. The opening of St. John's Gospel expounds the opening of the Mosaic History. The words of Moses are, "In the beginning Bara Elohim created the heaven and the earth." (Gen. i. 1.) St. John tells us the particular person of the Triune Godhead, by whom the Work of Creation was carried into effect. It was, by the Λογος, who was προς τον Θεον, and who was himself Θεος. "By Him all things were made; and without Him was not made any one thing, which was made." By Him, "the World was made." He became "flesh and dwelt among us." He was not "God the Father," but the Μονογενης παρα Πατρος, by whom "God the Father" created the Universe, and from time to time revealed himself to Mankind. The Λογος and Μονογενης mean the same person, "God the Son," the second of the Mosaic Trinity. So true it is that the Old Testament intimated in general terms, what the New was afterwards to explain in a manner more particular: and that between both there is the closest connexion, the one being the interpreter of the other.

XXVIII. Grotius denies that the imputation of Tritheism can be charged on Christian, with more justice than on Jewish worship. "Philo," he observes, "styles the Reason, or Word of God, the Maker of the World; and with the Rabbi Nachman, calls him the Angel, or the delegated Person who takes care of the Universe. The Cabbalists distinguish God into three Lights, and some of them by the very names which the Christians use, the names of Father, Son, and Holy Spirit. The Hebrews allow, that the Spirit, by whom the Prophets were inspired, was not any thing created, and yet was distinct from him that sent it. Many of them also have a tradition that the divine power, which they call "Wisdom," should dwell in Messiah; whence by the Chaldee Paraphrast Messiah is called "The Word of God;" as by David, Isaiah, and others, to the same Messiah is given the awful appellation of "God and Lord." This is the substance of what is remarked by Grotius, a writer not to be disregarded on such a subject.

XXIX. For the certainty of their having been respectively wrought and spoken, the works of Christ and the words of Christ rest precisely on the same authority, the authority of historical testimony by the self-same witnesses.

XXX. The credibility, or in other words, the reason why we think the works recorded, and the doctrines taught have a claim to our belief, is founded on conviction of Veracity and Competency, both in the Sacred Historians and in the divine Instructor. The Evangelists and Apostles have proof that they were true, in what they related concerning circumstances they were competent to assertain: and Christ demonstrated the reality of his divine character; consistently with which, he could not but speak the words of truth, when he delivered doctrines which in his superlative knowledge of heavenly things he was enabled to communicate.

XXXI. It has been said the expression "Trinity in the Godhead," Τριας εν Θειοτητι, does not occur in Scripture. True. Nor does "Unity in the Godhead" Ενοτης εν Θειοτητι. Nor the term "Sacrament." But the subject matter, which those expressions are designed to indicate, does occur: so that the objection has in it no substantial validity.

XXXII. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," are the words in which our Lord delivered to his Apostles their final commission. (St. Matth. xxviii. 19.) They may be thus paraphrased: "Go and make disciples in all nations, admitting them by baptism into the acknowledgment and religious service of the Father, the Son, and of the Holy Spirit."

XXXIII. On the clause, "In the name of the Father, and of the Son, and of the Holy Ghost," we may observe, there are pointed out three distinct objects, each of which has reference to one and the same act of mind implied in the expression "into the name," i. e. into the religious service or worship: and the expression "into the name," though but once written, is in sense and force applied to each of the three objects. Considering then this parity of reference and application, considering also there is not introduced a single word by which to give us an idea that in the acceptation of either term is intended a change from substance to quality, we have the strongest ground for maintaining that if Subsistence belongs to the first object, Subsistence belongs also to the second, and to the third. And if there be any such thing as propriety in writing, and analogy in rendering, consistently with such propriety and such analogy we cannot say, that the terms Father, and Son, imply each of them Subsistence, and then by an abrupt transition unsupported by any word which can indicate mutation, pass at once from real Subsistence to attributable quality. As then by the term "Father" we understand real Subsistence, so in the term "Son" and in the term "Holy Ghost," we must respectively understand Subsistence.

XXXIV. If the regular, natural, and unforced construction of our Lord's final command will lead us to conclude, that by the expression "Holy Spirit" is meant real Subsistence; consideration of the solemn occasion when that command was given; of the importance which must necessarily be attached to it; and of the improbability that it should be so delivered as to be ambiguous, will furnish a strong reason for adhering to that conclusion.

XXXV. The argument drawn from his final command would certainly be less forcible, if it did not appear that previously to giving that command our Lord himself had spoken of the Holy Spirit as a real Subsistence. He does however so speak. Ὁ δὲ Παράκλητος, τὸ Πνεῦμα ἅγιον, ὁ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματι μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. (St. John xiv. 25, 26.) In whatever sense we take Παράκλητος, whether as "Comforter," or "Advocate," or "Intercessor," it implies real Being: for, "teaching and reminding" are properties belonging to real Being. But the "Holy Spirit" is that Παράκλητος; has the properties of teaching and reminding: He has therefore real Being. In this passage it is also to be noticed, that the Father, Son, and Holy Spirit, are distinctly marked out. Again: "When He, the Spirit of truth, is come, He will guide you into all truth: for, He shall not speak of himself; but whatsoever He shall hear, that shall he speak." (St. John xvi. 13.) In this passage, "Hearing" is ascribed to the Holy Spirit: but "Hearing" is a property belonging to real Being. The consequence is obvious. The same Spirit is to speak from another, and not from himself only: of course, by the Spirit here mentioned, we cannot understand the Father, but some One who should speak what he heard delivered from the Father.

XXXVI. It is observable, that when our Lord has occasion to speak of the Resurrection, or of the Holy Spirit, his disciples express no wonder, his enemies shew no displeasure at the doctrines. The reason might be this. The doctrine of a Resurrection was certainly holden by the Pharisees, and therefore was not novel, nor would appear strange. Probably also some ideas respecting a Holy Spirit were entertained by them; though in both instances there was need of that more full illustration and decisive confirmation, which they received from our Lord's express declaration and positive assurance. Indeed, the more we consider how frequently our Lord speaks of a Divine Spirit, and how familiar the expression appears to have been among his hearers, the more we shall be persuaded, that however much of this must be ascribed to the idiom of Scripture Language, yet in the time of our Lord the Jews certainly retained, what they had received from their Ancestors, traditional notices, which impressed their minds with an opinion that there was an uncreated Spirit really subsisting. This opinion, with all their hatred towards Christianity, the Jews continued to hold for some ages after the commencement of the Christian era.

XXXVII. If we are required to prove the completion of Christ's promise that the Holy Spirit should "teach and guide," we shall here use the same kind of proof, which we adopt when we demonstrate the real exertion of divine Providence: we shall refer to the actual effects, which the Holy Spirit has produced, and still produces. The effects were extraordinary in the Apostles and first Converts; they are also powerful in their influence on the hearts and lives of Thousands at this moment.

XXXVIII. To effects we refer, when we would demonstrate the divinity of the Holy Spirit. We add also the circumstance of our

Lord's command, that we should at our baptism be admitted into the religious service and worship of the Holy Spirit. Religious service and worship, in the opinion both of Jews and Christians, must be offered to nothing created, whether man or angel. The Holy Spirit therefore, which is to receive our religious service and worship, must be more than man, more than angel; must be divine.

XXXIX. It does not appear that the Jews objected to the mere expression "Son of God" abstractedly taken: the cause of their rage and the ground of their accusation was, that Christ applied this exalted title to himself; which they deemed blasphemy. We may hence draw these two inferences; the Jews had an idea there did exist one, whom they eminently styled the "Son of God;" and the "Son of God" in their apprehension was essentially possessed of divine attributes.

XL. Comparison of text and context, common sense and the reason of the thing, will in most cases tell us when a word is to be taken in its usual and primary, and when in a figurative and secondary acceptation. Speaking of himself, our Lord says, "Before Abraham was, I am."—"I came forth from the Father and am come into the world: again I leave the world and go to the Father."—"O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—"I speak that which I have seen with my Father."—"All power is given unto me in heaven and in earth." To the high priest, who said with great earnestness, "I adjure thee, by the living God, that thou tell us whether thou be the Christ the Son of God," our Lord answered, "Thou hast said;" words which the Jews immediately understood to be directly and unequivocally affirmative. St. Mark's account is, "The high priest asked him, Art thou the Son of the Blessed?" and Jesus said, "I am." St. Luke's relation corresponds with St. Matthew's in phraseology; and both agree in sense with St. Mark. If on occasions where the context leads us not to expect parabolical illustration or metaphorical allusion, language thus explicit is not sufficiently clear and precise to prove the pre-existing glory and the present divinity of our Lord, words can have no meaning, and all language must be inadequate for conveying ideas.

XLI. It was expedient and necessary that at the close of his mission our Lord should assert himself to be "The Son of God." He makes the assertion in terms direct. We do not however find that in the course of his Ministry he is continually making mention of his divine character at all times and at all seasons indiscriminately, as though he rather wished the name of his divinity should be obtruded by repetition, than that the substance which that name imports should be collected by inference. He proceeds in a different manner, a manner more consonant with truth and more satisfactory to a candid mind. He performs extraordinary works: to those works he makes his appeal: to the same, as to visible and palpable proofs, he refers us: then on the fair ground of argumentative reasoning that extraordinary effects must proceed from adequate causes, he leaves us to form our own opinions. This is dealing with us as with rational Beings; free indeed to exercise the powers of judgment, but assur-

edly accountable for the wilful neglect, or misapplication, or perversion of those powers.

XLII. The Evangelists undeniably describe our Lord as a Man. But did they mean nothing more than to describe him as a man only? If so, whence these expressions? "What manner of Man is this, that even the winds and the sea obey him?" (St. Matt. viii. 27.) "Thou art the Christ,the Son of the living God." (St. Matt. xvi. 16.) "Truly this was the Son of God." (Matt. xxvii. 54.) "I saw and bear record that this is the Son of God." (St. John i. 34.) "We believe and are sure that thou art the Christ, the Son of the living God." (St. John vi. 69.) "My Lord! and my God!" (St. John xx. 28.) No one, who understands the language of Scripture, will say the term "Son," as used in these passages, has no further import than what it usually implies in common acceptation. The Jews perfectly understood our Lord to intimate divinity of character by that appellation: and hence their anger that he should assume to himself a title so exalted. The Evangelists then designed to represent his nature as also more than human. For this purpose they introduced the confessions made on several occasions, as testimonies to the divinity of his nature. The same divinity they proved also by recording a series of Facts, the result of constantly inherent powers, such as never resided in mere man.

Undeniably also Christ often styles himself "the Son of Man." But wherefore? In allusion to Dan. vii. 14, and with intimation that he was himself the character described by the prophet. What then is the representation of Christ's person and glory delineated by Daniel? Is it that of a mere Man? The plainest reader can answer, when he has considered these words; "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

XLIII. To Christ, at the very opening of their respective Gospels, St. Matthew applies Isaiah's term "Emmanuel;" St. Mark the expression "Son of God;" St. John the appellation, which corresponds with the "Word of the Lord, the Word of Jehovah" in the Old Testament, but which "Word" he affirms "was made flesh and dwelt among us," the appellation of Λογος who "was with God, and was God." From such introductions to the narratives they proposed giving, they may be understood as professing that they believed Christ to be divine, and that they engaged to prove his divinity. These exordial declarations intimate what is to be expected in the sequel of the histories: and conformably with them the subject is so pursued by a plain statement of extraordinary Facts, that the divine nature of our Lord is by far more strongly characterised than the human. There is nothing like elaborate composition, or studied period, in their Gospels; but from beginning to end in each there is one design. St. John tells you expressly, "These things are

written that ye might believe that Jesus is the Christ the Son of God."

XLIV. The zeal of the Jews for the name of God is well known. How then can we account for St. Thomas's addressing himself on a most remarkable occasion in these words to Christ, "My Lord, and my God!" (St. John xx. 28.) We cannot sufficiently account for it otherwise, than by saying, that even to this Apostle, who was far from being credulous, the Resurrection appeared to be, as it certainly was, an incontestable proof that our Lord was, what he had asserted himself to be, in nature Divine. But if Divine in nature, then God.

XLV. To what extent the meaning of any word, or clause, is to be restricted, must be determined by the consideration of parallel passages and collateral circumstances. When our Lord replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve;" (St. Matt. iv. 10.) he had in view the command in Deuteronomy. But the command in Deuteronomy, and many other similar injunctions throughout the sacred Books of the Old Testament, import this; "Thou shalt worship the Lord thy God, and him only, in exclusion of all heathen gods represented by molten and carved images, the works of human hands." That our Lord did not mean to exclude the worship of himself is clear from the sequel. For, he admitted religious worship to be paid him: he bade us honour himself as we honour the Father. And for this reason; Honour to him redounds to the glory of God the Father, because their divinity is one.

XLVI. The acceptation of προσκυνεω must be determined by the context. On some occasions it is used to express the act of prostration, as a mark by which Orientals paid outward respect: on others, it is applied to express the same act accompanied with an inward sense of devotion, and therefore intended as a token of religious worship. When according to the Septuagint, Moses says in Exodus ii. 8. "All these thy servants shall come unto me and προσκυνησουσι μοι, the word is to be understood and rendered, as our English versions have understood and rendered it, "shall bow themselves down to me:" not in token of religious worship; but as a mark of respect. For neither could Moses mean to intimate, nor in itself was the circumstance such as might in any degree be expected to happen, that the Egyptian servants of Pharaoh, who were gross idolaters, and who detested the Israelites, should ever mean to worship Moses, though they prostrated themselves before him. "Bow themselves down" to him, as to a man whom they feared, they naturally might, in the hope of softening his resentment and prevailing on him to interpose for averting evil: but that they should intend to worship him as a God is inconceivable, because irreconcileable with Egyptian ideas. But, when, after our Lord had exercised command over the Elements, which at his word obeyed him, his disciples προσεκυνησαν αυτω (St. Matt. xiv. 33.) and accompanied their external act with this confession, "Of a truth thou art the Son of God!" when, after they had seen

an open manifestation of our Lord's divine glory at his ascension, the disciples were προσκυνησαντες αυτω, before they returned to Jerusalem (St. Luke xxiv. 52.) there can be no more doubt that they meant religious worship, than that St. Stephen meant actually to pray unto Christ, when in his dying moments he called on his Saviour, "Lord Jesus receive my spirit!" (Acts vii. 59.)

XLVII. Never after their return from captivity in Babylon, did the Jews relapse into idolatry. They held it in abhorrence. When therefore they offered to our Lord religious service, his disciples must have been convinced his nature was divine, on account of which it could not be idolatrous to adore him.

XLVIII. Some of the writings contained in the New Testament were denied to be genuine in the first instance; but were allowed to be such on subsequent consideration. Two conclusions may be drawn from this fact: "The primitive Christians scrupulously examined before they admitted Writings to be of authority:" and, "When once Writings had been admitted to be of authority, all doubts of their pretensions and characters must have been completely removed."

XLIX. The Books of the New Testament, as now received, were cited as Canonical by writers in the first four Centuries of the Christian era. The several writers, who from time to time cited them, lived much nearer the periods at which the respective Books were composed, and thence had means of obtaining more accurate information with regard to circumstances of external testimony, which established the authenticity of every Book, than can have been possessed by later inquirers. Devoutly therefore it is to be prayed, that the Canonical Scriptures, which have stood so many centuries unaltered, may never be sacrificed to any specious reasoning, or fanciful conjecture, or bold assertion of modern criticism; because in this particular branch modern criticism does not rest on ground so sure and strong as ancient Christian knowledge.

L. The Epistles contain the doctrines of the Apostles. Their doctrines we believe to be true, on account of the power with which they were endued to work miracles. The certainty of their miracles is demonstrated, not only by historical testimony, but by the effects produced in making converts from heathenism.

LI. Missionaries of modern times are deficient neither in ability, nor zeal, nor piety: yet the converts they make bear no proportion to the numbers whom the Apostles converted. The reason is this. Missionaries cannot produce immediate effect by working miracles. The Apostles did produce such effect by working miracles; and by thus giving visible proof of their divine mission to preach the Gospel, they converted Thousands, who yet through the influence of the word only preached, and unaccompanied with any extraordinary demonstrations of more than usual power, would probably never have renounced heathenism.

LII. Reflection on any subject presents to the mind certain ideas on that subject. Repetition and continuance of such reflection

fix those Ideas. Ideas thus formed and fixed are often indelible, and they often so predominate as to shew themselves prominent on all suitable occasions. Consistency of sentiment produces consistency of language: the words perhaps may vary, but the general meaning of the expression will in effect be the same, when we deliver our thoughts on the same subject. The "καλοκάγαθια" of Socrates continually recurred to the good Xenophon. The ὁσιοτης of our Lord was ever present to the mind of the sublime St. Paul, and impressed it so forcibly, that he labours for words sufficiently strong to convey adequately the conceptions he had formed. Hence these passages; "Who is over all, God blessed forever." (Rom. ix. 5.) "The Lord of Glory." (1 Cor. ii. 8.) "Who being in the form of God." (Phil. ii. 6.) "In him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) "God was manifest in the flesh." (1 Tim. iii. 16.) "The brightness of his (God's) glory, and express image of his person." (Heb. i. 3.) All which passages are by the Apostle used in reference to our Lord.

LIII. Our common Version of the New Testament renders the words of Rom. ix. 5, in terms corresponding with the Original, as they were read in Manuscripts received by the interpreters, and since defended by Mill. In this, as on many other occasions, our Translators gave proof of their fidelity, and shewed they had a right sense of the manner in which they were to give an interpretation of Scripture for Public Use. They were bound to give a Literal Translation. "Literal Translations (says Michaelis) are those, in which it it proposed to express the original text verbatim, notwithstanding the obscurity of many Phrases, and the inelegance of many Constructions, in the language into which the book is translated. It is expedient that the Translations, which are intended for the public use of the whole Church, should be of this kind. For in these the Translator should presume as little as possible to obtrude his Interpretation, if it be in the least exceptionable, upon a whole Church; for he is a man, and subject to error. If he doth not render verbatim certain Phrases, which admit of more than one Sense, he delivers, instead of the word of God, an arbitrary Interpretation of his own, which may chance to be false. The same consideration obliges the Translator to render all Ambiguities in the Original Text, if possible, by words equally ambiguous, in order to leave to his reader the Choice of that Sense which appears to him most probable. It is folly in Translations of this kind to study elegance of style, and so incur the hazard of laying before the Church a doubtful exposition instead of the pure word of God. For as public Translations of this kind must be kept in use for some centuries, without an alteration, and as the taste of a language varies with almost every generation of men, those beauties of style are soon decayed." Michaelis's Introduct. Lectures to H. Script. sect. 73. Translated by Butler in 1761.

These remarks are just, and should be observed by those, who at any time hereafter may be employed to revise our Translation of the Scripture. With all deference, let another hint be suggested. Such

persons would do well to take our Common Translation as their standard, and make very little farther alteration, than merely substituting words more modern, for some that in the course of Centuries have changed their meaning.

LIV. The commonly received reading of Rom. ix. 5, is this ἐξ ὧν ὁ Χριστος το κατα σαρκα, ὁ ων επι παντων Θεος ευλογητος εις τυς αιωνας. Not to know the efforts which have been made, sometimes to transpose, sometimes to new punctuate, and sometimes to alter, the words in this passage, would betray great ignorance. Not to acknowledge the fact would be a degree of dissimulation. But to change the reading on the ground of any one argument hitherto adduced from the days of Erasmus, or Crellius, down to the present moment, would be an act of weak concession. The passage in question corresponds with St. Paul's ideas expressed in his Epistles to the Colossians, to Timothy, to the Hebrews; to the Philippians ii. 9, to the Corinthians, 1 Cor. xv. 27. And it is difficult to conceive what point would be gained with respect to Doctrine and St. Paul's ideas of Christ's divinity, even if this passage were totally expunged, when there are so many other explicit declarations of the Apostle's sentiments on that important subject.

LV. When he applied to our Lord the appellation Θεος, St. Paul in that term undoubtedly comprised the several attributes which Θεος usually imports. Of course he ascribed to our Lord Divine Wisdom. How then is it, that, when speaking of the "Everlasting God," in Rom. xvi. 27, 28, where he confessedly means "the Father," he should say, "To God only wise?" and in his Epistle to Timothy, "the only wise God?" (1 Tim. i. 17.)

Two explanations may be given of this. From the context of the passages just cited, St. Paul seems to have had in view a particular instance of divine wisdom: and that was, "the salvation of mankind by Christ crucified;" a doctrine, offensive indeed to the Jews, and ridiculed by the Greeks, but to all Christians, "the power of God and the wisdom of God." (1 Cor. i. 24.) The Apostle's mind was ever full of astonishment and of gratitude, at the mercy thus vouchsafed to all Mankind, and to himself more especially. On various occasions he speaks of it as a stupendous demonstration of such Wisdom, as neither Jews nor Greeks, with all their pretensions, in the smallest degree or at the greatest possible distance were enabled to parallel. They must stand confounded, and acknowledge that all their learning and all their philosophy were but mere folly, when compared with this dispensation; a dispensation which shewed that not Man, but God only was its author. So that St. Paul in these places appears to have called "God only Wise," in opposition to ignorant and inefficient Man.

But farther; neither "μονος," nor "solus," nor "only," is always taken in a sense so absolute and limited, as to admit not, under modification, any other than the single object to which it is applied. We say "God only is to be feared; God only to be praised; God only to be honoured;" yet we dread Men with fear; we commend Men with praise; we respect Men with honour.

On these and similar occasions, "Only" means "Primarily." So in the passage Μονῳ σοφῳ Θεῳ, the Apostle is speaking in strictness of speech, and with a view to primary and abstract meaning. The Annotators in Poole give this explanation: "He is said to be *the Only Wise*, because He is Originally Wise; his Wisdom is of Himself." But it does not thence follow that Divine Wisdom may not also be an attribute of the Son, and of the Holy Spirit, communicated by Him who is "Originally Wise." Accordingly St. Paul, when he would shew the high superiority of Christ to Angels, and point out Godhead to be the attribute of Christ, but not of Angels, says to the Colossians, "In whom (q. d. and not in Angels) are hid all the treasures of Wisdom and Knowledge." (Col. ii. 3.)

The acceptation in which we are to take μονος, as used by St. Paul, will explain the words of our Lord himself in his solemn prayer; "This is life eternal, that they may know Thee the only true God." (St. John xvii. 3.) It is always to be recollected, that neither by himself, nor by the Evangelists, nor by the Apostles, is our Lord styled, "The Father;" but "The Son." The appellation "Father" is applied to Him who (in the words of the Annotators in Poole, 1 Cor. viii. 6.) "is the foundation of the Deity, communicating his divine nature to the other two persons, and *of whom* are all things;" and who therefore is emphatically called the "Father," that being "a term which signifies the primary cause and author of all things." With Him and from Him the author of all things, "God the Father," existed from eternity "God the Son." The correlative terms "Father" and "Son" convey an idea of Paternity and Filiation. Paternity and Filiation imply identity of nature, but distinction in origin. To this distinction does our Lord refer, when he calls the Father "The only true God." The Father is "The only God," in strictness of speech, because he is the author of Godhead, by whom, says Pearson, p. 323, ed. 1704, "Godhead was communicated to the Son." And he is "The True God," either abstractedly in the same point of view, or relatively in opposition to heathen idolatrous gods.

The explanation of one passage leads to the exposition of another. St. Luke calls Barnabas "a good man." (Acts xi. 24.) And nothing is more common than to say of a person "he is a good man;" if we mean to commend his excellent virtues. Yet, when the Ruler applied that appellation to our Lord, he received this answer; "Why callest thou me Good?" There is none Good but one, that is God." (St. Matt. xix. 17.) The words of our Lord imply either of these meanings: "All Goodness proceeds originally from God the Father, and therefore in strictness of speech He only is absolutely Good." Or, "Perfect Goodness is the attribute of a Divine Being, and as such you do not acknowledge me."

LVI. The Scriptures tell us David was a keeper of flocks: shall we therefore deny he was a king? They tell us he was a king: shall we therefore deny he was a keeper of flocks? In either case we should decide partially, because we considered not both statements together. Let us apply this illustration. St. Paul, to con-

vince the Athenians a resurrection was possible, assures them a Man had actually risen from the dead; and he asserts this fact to be a ground of confident expectation, that the World would hereafter be judged "by that Man whom God hath ordained," the very Man who had risen. (Acts xvii. 31.) He intimates to Timothy, and through him to the Ephesians, that salvation is intended for Gentiles, equally as for Jews. To confirm them in this persuasion, he points out the relation in which all Men indiscriminately stand to the One Mediator, from the circumstance of his having assumed the nature common to all Men. Therefore the Apostle not only insists on there being but One Mediator for all the race of Mankind, but specifies also the human character of that Mediator, calling him "the Man Christ Jesus," (1 Tim. ii. 5.) to shew the intimate connexion between the Mediator and the whole race of Mankind. On the Philippians he inculcates humility, by proposing for their imitation the example of Christ, when he "took upon him the form of a servant, was made in the likeness of men; was found in fashion as a man." (Phil. ii. 7, 8.) If we consider this and the two passages above quoted, we shall find they were used on particular occasions, which made the mention of Christ's human nature particularly apposite. But shall we hence conclude, our Lord's nature was therefore merely human? This would be either to forget, or to neglect, the several expressions, in which the same Apostle asserts our Lord's divinity: it would consequently be to conclude on a partial and limited view of the subject. Let us look again at Phil. ii. 7, 8. The very place which speaks of Christ's human character, speaks also of his divine glory antecedent to his human character, and of his divine nature during the assumption of the human character. The closest reasoner among English Writers has proved this point. "The person here spoken of, (says Sherlock) Jesus Christ, was in the form of God.—Being in the form of God, he laid aside the glories proper to the form of God, and took upon him the form of a servant, in the likeness of man. Whatever he was as to Nature and Essence, when he was in the form of God, that he continued to be still, when he became Man: but the σχημα Θεϋ, the glories of the form of God, he laid down: and although he continued to be the same, yet, as to the σχημα, as to outward dignity and appearance, he was mere man, being found, as the Apostle says, "in fashion" as a man. Had the Apostle conceived him, whilst here on earth, to have been mere Man only, in what tolerable sense could he say of him, "being found in fashion as a man?" for, in what fashion should a man be found but in the fashion of a man? What need was there of this limitation, that he was found a Man as to his fashion, if in reality he was not something more than a Man? But if you consider the man Jesus Christ to be the same person who was in the form of God, and who, according to that dignity of nature, had a right to appear in the majesty and glory of God, it is proper to ask, How did he appear on earth? And the Apostle's words are a proper answer to the question, "He was found in fashion as a man."

There is yet another passage in which St. Paul by his subject is led to point out that Christ was man. He is drawing a contrast between Adam the natural Man, and Christ the Spiritual Man: between Adam the federal representative of mankind as subject to death, and Christ the federal representative of mankind as redeemed unto life. "The first man is of the earth, earthy: the second man is," what? a mere human being? infinitely above every thing human, or angelic; "The Lord from heaven." (1 Cor. xv. 47.) No words can more expressly shew that union of divine with human nature in our Lord, which the Scriptures uniformly assert.

St. Peter speaks of Christ as a man. (Acts ii. 22.) But does he ascribe to our Lord no other properties than those which had belonged either to men in general, or even to signal prophets, who had lived and died before him! The sequel will shew. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear"—i. e. the power of speaking in divers languages. (Acts ii. 32, 33.) "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (36.) Could St. Peter mean to say that a mere man was thus incorruptible, thus exalted, thus denominated with divine appellation? Impossible, because irreconcilable with the confessions he had made of our Lord's being "the Son of the living God, and having the words of Eternal Life," (St. John vi. 68, 69.) and with his declarations in 1 Ep. i. 19, 20. iii. 22. However then this Apostle may be understood as asserting the human nature of Christ, he must in this passage be understood as equally asserting the divine nature of our Lord.

LVII. Connect these circumstances; namely, The Rabbinical manner of briefly alluding to passages in the Old Testament, and slightly quoting them; the mystical interpretations of figurative types by real completions; the method of softening down reproof before given; the very striking instances of the συναθροισμος in that animated and finely written eleventh chapter; all which peculiarities occur in the Epistle to the Hebrews, and all which are characteristics of St. Paul's writings; consider the similarity of doctrines maintained, and duties inculcated in this Epistle, with doctrines and duties elsewhere delivered by St. Paul: recollect also, the certainty of its being composed while Jerusalem was standing; the coincidence of allusions in ch. x. 34, and ch. xiii. 23, with events recorded in the history of St. Paul's life; and the general opinion of the Greek Fathers in its favour: put together all this, and you will have the strongest ground of internal evidence, and very powerful support of external testimony, on which to rest your persuasion, that the deep, interesting, and very valuable Epistle to the Hebrews was written by St. Paul. Witsius and Wolfius, Owen and Pierce, well considered the question. They decided in the affirmative. More than that. The Church admitted it into the Canon of Scripture. But Epistles were not admitted into the Canon till their genuineness had been proved.

It must be observed; that even were the Epistle not written by St. Paul, it would still carry with it great weight: for it would be an early document by which to prove, what were the opinions of primitive Jewish Converts respecting our Lord's divinity.

LVIII. A single act often implies a great variety of circumstances. When a heathen threw but a grain of salt on an idolatrous altar, by that act he acknowledged himself devoted to idolatrous worship in all its points of persuasion, duties, and consequences. When a Mahomedan swears by the Koran, he intimates his belief in the contents of that volume, and his sense of obligation to receive every thing taught, and to comply with every thing commanded in its several books. With a single Word, or a single Clause, are often combined many concomitant ideas. When Faith is said to be the condition of Salvation, it implies also Obedience corresponding with that Faith. When Obedience is said to be the condition of Salvation, it implies also Faith as the source from which such Obedience should spring. We pray that the "Name" of God may be hallowed. In that term we include all the attributes of God, and every consideration relative to the glory of God. It is said, "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) The import is, that every one, who calleth himself a Christian, thereby acknowledges himself bound to believe all the doctrines, and obey all the precepts, delivered by Christ, should avoid wickedness of every description. When the multitude, and when Cornelius by St. Peter (Acts ii. 41. x. 48;) the Ethiopian, by St. Philip (Acts viii. 38;) and the Keeper of the Prison at Philippi, by St. Paul (Acts xvi. 31;) were baptized in the name of the Lord Jesus, they were admitted into the profession of all that the Lord Jesus had commanded his Apostles to "go and teach;" the very article connected with which command is, the acknowledgment of "the Father, the Son, and the Holy Spirit." Upon a construction of the above mentioned passages even in a limited sense, and supposing the converts were required only to acknowledge that Christ is the Messiah, even then, on the principle that the "Greater contains the Lesser," such acknowledgment would lead to an obligation of professing all consequent points of faith and practice. For, if Christ was Messiah, he was authorised to teach; and what he taught, his disciples were bound to observe. From a confession that Christ was Messiah, that is, as appears from St. Peter's declaration (St. Matth. xvi. 16.) and as it was well understood in those days, "the Son of God" eminently and emphatically, the duties of receiving and observing his doctrines necessarily followed.

LIX. "I thank God that I baptized none of you," says St. Paul to the Corinthians (1 Cor. i. 14.) Why should the Apostle manifest so great earnestness, and why express himself so very strongly on this occasion? Because, he thought it would be dishonouring Christ, if he had admitted disciples in his own name. And wherefore should he be anxious on that account, if he had believed Christ to have been merely human, and to have been still sleeping in the grave? He could have incurred no evil present or future, had Christ

been merely human, and still sleeping in the grave. It is clear then he believed Christ to be more than human; to be raised from the grave; to be the witness, the judge, the rewarder of his actions.

LX. The phrases "baptized in the name of Paul," and "baptized unto Moses," occur in the First Epistle to the Corinthians (i. 13. x. 2). It is to be observed, that the sense of the self-same expression often varies, as the subject with which it is connected varies. The word "Cultus" applied to "Deorum" will signify "worship:" applied to "Arvorum," it will signify "Cultivation." "Pietas in Deos" means what we understand by religious "piety:" "Pietas in Parentes," or "in Fratres," will mean "Filial," or "Fraternal affection." Θεραπεια (as used by Xenophon) from Men to Gods signifies "worship:" the same word implied in Θεραπευειν (used by the same author, Mem. i. 4, 10) from Gods to Men, signifies providential care:" Πιστις in Acts (xvii. 31) is "an assurance given" that an event will happen: in Rom. (xiv. 23.) "confident persuasion" that a thing is right: in Rom. (xii. 3.) "a thing entrusted;" in Rom. (i. 17.) "faith in God's promises." "To be baptized in the name of Paul," means "to be admitted by baptism as the disciples of a religion instituted by Paul." "To be baptized unto Moses," is a figurative expression, and, when applied to the Israelites, means "to profess themselves followers of Moses, and engaged in the Mosaic Covenant." But "to be baptized into the name of the Father, Son, and Holy Spirit," means, "to be admitted by baptism into a religion professing belief that there is a Father, Son, and Holy Spirit;" and then, through that relation in which man stands to each of those divine Persons in the work of Redemption, and through the moral obligation thence resulting, the same expression means by inference, "being admitted into a religion, which professes such belief, and also the worship of the Father, Son, and Holy Ghost." Being "baptized unto Moses," could never mean "the worshipping of Moses," because the idea of worshipping Moses is in itself blasphemous. But not blasphemous is the idea of worshipping the Father, because worship is due to the Father. Therefore, we may interpret "being baptized into the name of the Father," as signifying "into the worship of the Father," without impropriety. But if we can so take the words as implying religious duty towards the Father, we may take them as implying the same duty towards the Son, and towards the Holy Spirit. For, the same act of our mind, which either by direct sense, or by necessary and obvious deduction, can be understood in the expression εις ονομα as extending to the Father, must be understood as extending to the Son, and to the Holy Spirit. And as the words Υιου and Πνευματος refer each to εις ονομα, each object has reference to the same act of our mind.

LXI. In his zeal for true religion, St. Paul was much disturbed, when he beheld Athens full of idols. (Acts xvii. 16.) In the same spirit, on one occasion he denies the entity of those imaginary gods, which idols were formed to represent (1 Cor. viii. 4.); on another, he calls them "dumb idols." (1 Cor. xii. 2.) With earnestness he proposes this question; What agreement hath the temple of

God with idols? (2 Cor. vi. 16.) He tells the Thessalonians it is to their praise, that they "turned to God from idols." (1 Thess. i. 9.) Still farther. In his Epistle to the Colossians, he cautions them against being seduced to the worship of angels, as mediators between God and Man, lest by such worship they should lose their Christian reward. (Col. ii. 18.) It is however worthy of notice and consideration, that this same Apostle, who had thus expressed himself respecting idolatry and respecting angel-worship, nevertheless says to the Corinthians, "I besought the Lord," i. e. Christ, intimating thereby an act of prayer (2 Cor. xii. 8.); and to Timothy, "I thank Christ Jesus our Lord;" implying the power of Christ to hear those thanks. (1 Tim. i. 12.) He exhorts the Ephesians to give thanks for all things unto God the Father, "in the name of our Lord Jesus Christ." (Eph. v. 20.) He animates the Roman Converts by an assurance, "that Christ is risen again, is even at the right hand of God, and makes intercession for us; (Rom. viii. 34.) by which exhortation and by which assurance St. Paul must be understood as telling them, that when prayers were offered on the ground of Christ's perfect righteousness and all-sufficient atonement, our Lord heard them, and makes them accepted of the Father, in whose glory he is most highly exalted. And now let us ask; Is it probable, that an Apostle thus zealous against idolatry, and thus strenuous against angel-worship, should yet himself adore and admonish others to adore Christ with religious service, if he had not been actually convinced that Christ was really existing in that region where God's glory is particularly manifested, and that he was endued with attributes more than angelic? The adoration paid by himself, and the direction given to others for similar practice, must, consistently with St. Paul's sentiments, language, and actions, be considered as proofs that he believed the existence and the divinity of Christ. He forbids worshipping idols; he forbids worshipping angels; yet he himself worships and bids others worship Christ; Christ therefore must be more than angel; and if more than angel, God.

LXII. When St. Peter styled our Lord τον Αρχηγον ζωης, "the Leader, who would conduct us to eternal life;" Acts iii. 15. when of our Lord he boldly affirmed before the Jewish Rulers, "Him hath God exalted to be Αρχηγον και Σωτηρα, a Leader to eternal life and a Saviour;" Acts v. 31. when he shewed the completion of Daniel's prophecy, ii. 44, concerning Christ's eternal kingdom, and called him "Lord of All;" Acts x. 36. when St. John denominated him to be our "Advocate with the Father," interceding in behalf of penitent sinners; 1 St. John ii. 1. did these Apostles then speak of Christ, as of a man still sleeping in the grave? as of a person distinguished by no characteristics peculiar to himself and himself alone, in contradistinction to all that ever existed in this world? No candid interpreter, who knows the force of words, will answer in the affirmative.

LXIII. Remarkable is that passage in St. Peter's first Epistle, where the Apostle teaches us, that Christ by his Spirit signified to

the prophets, the sufferings he should first endure, and the glories to which he should afterwards be exalted; events these, which though by Christ they were clearly discerned, were yet to Angels obscure. 1 St. Peter i. 11, 12. This pre-eminence of fore-knowledge shews also pre-eminence of character in Christ. Consistently with which distinction the Apostle again says of Christ, "who is gone into heaven, and is at the right hand of God, Angels, and Authorities, and Powers, being made subject unto him." 1 St. Peter iii. 22. Divine prescience, divine dignity, divine superiority, are thus attributed to Christ, whom the Evangelists and Apostles considered as Divine; and if Divine, God.

LXIV. "There are diversities of gifts, but the same Spirit: there are differences of administrations, but the same Lord: there are diversities of operations, but it is the same God," says St. Paul to the Corinthians. 1 Cor. xii. 5. 6. Why this express and distinct mention of Spirit; Lord; God? The same Apostle pronounces on the Corinthians this final and solemn benediction: "The grace of the Lord Jesus Christ; and the love of God; and the communion of the Holy Ghost, be with you all." 2 Cor. xiii. 14. Whence again this threefold distinction? Both passages clearly allude to the baptismal form of words, "In the name of the Father, and of the Son, and of the Holy Ghost:" therefore, whatever of personality and of divinity in each of those sacred Three that form implies, the same do these passages of the Apostle imply. In Poole's "Synopsis Criticorum," we have the following remarks on the Benediction. "Sunt hìc, ut in Baptismo, apertè nomina της Τριαδος ejus, quam Christiani colunt." (Grotius.) "Plainly here, as in the Baptismal Form, are the names of that Trinity, which Christians worship." "Hinc constat, Spiritum S. ejusdem esse naturæ cum Patre et Filio." [Erasmus ex Chrysostomo.] "Hence it is evident, that the Holy Spirit is of the same nature with the Father and the Son."

LXV. That a solemn invocation to the Father, the Son, and the Holy Spirit, was used at the administering of Baptism in the Second Century, is an allowed Fact. This invocation, which probably had prevailed from the time of our Lord, shews evidently that the sense, in which the early Christians understood the baptismal words delivered by our Lord, was the sense commonly now affixed to them by Trinitarians. For, it is not to be conceived, they would invoke solemnly any thing, which they did not believe to have existence: nor, that they would solemnly invoke with God, any thing, which they did not think might be named with God without dishonour to his holy attributes. On this ground we may conclude, they believed the Son and the Holy Spirit to have real existence, and such existence they believed to be divine.

LXVI. These two assertions will scarcely be controverted; That on Questions of Christian Religion we should appeal to the Scriptures; and, That in order to interpret the Scriptures justly and properly, we must compare together several different passages, and explain one by another. Through want of attention to these

rules, the Docetæ and the Cerinthians, Sectaries of the Second Century, fell into opposite extremes in their opinions respecting Jesus Christ. Truth is commonly found to be placed between extremes. It was so in their case. From their contrary opinions, however, Macknight has justly inferred, it is "probable that the Apostles taught, and that the first Christians believed Christ to be both God and Man. For, if the Docetæ had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity.

LXVII. If an author attests a Fact, the reality of that Fact will in no degree be affected by any opinion which the author may have formed respecting the Fact itself. Be his opinion what it may, his testimony is the same. Or rather perhaps, if although he condemns a Fact, he nevertheless attests it, his testimony in that case is of greater weight; for he speaks, not from partiality, but from mere veracity. Pliny, in his Epistle to Trajan, asserts "that the Christians were accustomed on a stated day to assemble before it was light, and to sing a hymn to Christ as to a God." Thus even an enemy to Christianity proves that in the time of Trajan, a time long antecedent to Constantine the Great, the divinity of our Lord was acknowledged and adored by Christians.

LXVIII. The Writings of Homer were not therefore less excellent because Matron perverted and misapplied them in parody. Quite the contrary. The best things are most easily made subjects of burlesque, because the outlines of their character are most strongly marked, and thence most readily traced and imitated. The doctrine of the Trinity was not therefore less true, because Lucian in his Philopatris thought proper to ridicule that, with other Christian doctrines. The levity both of Matron and of Lucian has furnished us with ground for ascertaining two circumstances. They are these. From the parodies of the one, we know that the Writings of Homer existed in the days of Matron. From the dialogue of the other, we know that the doctrine of the Trinity was holden by Christians contemporaries with Lucian. But Lucian lived under the Emperors Trajan, Adrian, Antoninus Pius, and Marcus Aurelius: he proves therefore the doctrine of the Trinity to have been holden long before the reign of Constantine the Great.

LXIX. The prejudiced Jew disliked the very name "Galilean," and "Samaritan." The prejudiced Greek disliked the very name "Carian;" "Theban;" "Macedonian." So much in actual life are we carried away by mere names. In religious opinions the case is similar. Many reject the Athanasian and Nicene Creeds, merely because they are called "Athanasian," and "Nicene."

LXX. The rainbow seems as if it could be grasped: and the sun as if it set in the sea. The fact however is not so in either instance, however it may appear. Deciding therefore on appearance only, is unphilosophical, because it may be often in opposition to reality. Such judgment has that been, which on a slight and cursory view has at any time pronounced the Athanasian and Nicene

Creeds to be in contradiction one to the other. However they may appear at first sight, yet if examined, they will be found to contain this same doctrine; namely, there is one ὑποστασις of Godhead; but there are three πρόσωπα in that ὑποστασις. One Godhead; Three Persons. And they both mean to guard against any idea, that the Son of God was of a nature created, and therefore they assert him to have the same essential nature as the Father; i. e. divine nature: for the sameness is a sameness in quality.

LXXI. Neither he who begun the Reformation of our Religion, nor he who effected the Restoration of our Constitution, was among the best of men. Good however were the doctrines of the Reformed Religion; and good the doctrines of the Restored Constitution. It does not then follow, that because the maintainers of a doctrine are bad men, the doctrine itself cannot be right. In common life we learn from sad experience, that teaching is one thing, practice another. The doctrine of the instructor may be sound; his conduct, imprudent. And this remark is made, because some writers on ecclesiastical history have objected to the doctrine of the Trinity, through just disapprobation of Members in Councils, who were corrupt men, but maintained that doctrine.

LXXII. Some have denied the existence of God: some, the superintending care of Divine Providence: some, the truth of Jewish and of Christian Revelation. But it does not follow from the objections of such persons, that either of these doctrines is unsupported by Argument and Fact. The error then, or the propriety of a Doctrine, does not rest either on the reluctance with which it is received on the one hand, or on the readiness with which it is adopted on the other.

LXXIII. Formularies of Faith give general propositions, rather than particular explanations. Such explanations they leave for those, whose province it is to expound. The Creed, which contains the opinions of Athanasius, may be thus elucidated.

1. The Second, Twenty-eighth, and Forty-second Verses are to be taken in the same acceptation as the passage of St. Mark's Gospel, xvi. 16, on which they are grounded. The implied qualifications, which are admitted in the interpretation of the Gospel declarations, are to be admitted in the exposition of those clauses in the Creed. Do you ask, what those qualifications are? Weigh well these expressions; "Shall not the Judge of all the earth do right?" Gen. xviii. 25. "Unto whomsoever much is given, of him shall be much required." St. Luke xii. 48. And then, if you have right ideas of equity and mercy, and recollect Man, as a rational Being, is responsible to God for the wilful neglect and wilful perversion of his intellectual talents, you will yourself answer that question.

2. The Tenth and Seven following Verses contain the Attributes of Deity: and they mean to say, that although such Attributes belong to each Person individually, nevertheless from the identity of their nature, the identity of authority on which they act, the identity of design and end with which they exert those Attributes in the works of creation, providence, moral government, and redemp-

tion, by whatever denomination each may be called, as expressive of divinity, yet they are, to all intents and purposes, of uniform quality and uniform effect, but one God.

The object of these clauses is to guard against the idea, that Christians maintain the doctrine of three Principles contrary and opposite to each other, as the Manichæans conceived of their Two Principles.

3. That things equal to the same thing are equal to one another, is the fundamental axiom on which mathematical demonstration and logical reasoning proceed. It cannot be denied, that in whatever circumstances various things agree, so far they are equal. It cannot be denied, that such equality, so far as it extends, excludes comparison of greater or lesser. Apply this to ver. 25, 26. Time and Power are the circumstances, to which those verses allude. With a view to these circumstances they affirm, that as the Three have existed from Eternity, there can in their existence be no priority with regard to time. And, as the Three act in one and the same power, there can in the authority of their acting be no relative superiority with regard to the nature of that power. Unity admits not disparity.

It is true, our Lord did indeed say, "My Father is greater than all." (St. John x. 29.) But it is also true that he said immediately after, "I and my Father are one." (x. 30.) How are we to interpret this? By referring to the context. Our Lord had intimated, that eternal life and salvation should be given to his disciples. Their enemies might indeed here persecute them; yet notwithstanding such malice, of their final reward they should not hereafter be deprived; for his Father, who "is greater than all," i. e. than all their enemies (as the context shews) would by his Power secure to them that ultimate recompense. He instantly subjoins, "I and my Father are one." In what respect? What was the subject on which our Lord was at that moment discoursing? On the Power of the Father. Our Lord meant then to say, "I and my Father are One" in Power. And so the Jews understood him. For they prepared to stone him, because he had "made himself God." (x. 33.) Not God "the Father," for he had marked out that distinction most clearly; but God "the Son," acting in the power of the "Father," and in that respect equal. To this equality of Power the Creed refers, when it asserts, "none is greater or less than another."

It cannot be forgotten that our Lord said, "My Father is greater than I." (St. John xiv. 28.) But the occasion, on which he spoke these words, must be recollected. It was a season of sorrow and fear to his disciples, who were perplexed in their thoughts and dismayed in their apprehensions of losing their Master. He consoled and encouraged them by suggesting, that however much they might despond at his predictions of the sufferings he was soon to endure, yet they should have confidence in his "Father," who could not suffer: however much they might doubt of his own future power to help them, because of his present humiliation, yet they should not distrust the "Father," who could not be so humbled. With refer-

ence then to himself as a suffering and humbled Man, our Lord, at the time to which we allude, used the expression "My Father is greater than I:" not intending thereby to weaken the force either of his exhortation previously given; "Ye believe in God; believe in me also" (St. John xiv. 1.) as the Messiah; or of the declaration before made; "I and my Father are One;" a declaration which intimated that unity of Power asserted by the Creed.

4. No position is to be so strained, as by forced construction to be made bear a meaning, which was never intended. The words "None is afore or after other, but the Three are Co-eternal," were meant, with respect to that eternity from which each has existed. The words "None is greater or less than another, but the Three are Co-equal," were meant, with respect to exertion of that same Power by which they each act. As to the origin of that Power, it is entirely another question not in the contemplation of these two Verses, 25, 26. It is a question, which being totally distinct, had been distinctly explained in Verses 22, 23. In those Verses, the "Father," is asserted to be the fountain and origin of divinity, and of course the fountain and origin of all divine Power. The Nicene Creed, which corresponds with the creed under consideration, intimates the same, when it styles our Lord Θεον εκ Θεου, φως εκ φωτος, Θεον αληθινον εκ Θεου αληθινου, "God of i. e. from God, Light of Light, very God of very God." And the most learned writer on this subject has shewn, that the Primitive Christians before the Council of Nice as well as after that Council, held this doctrine. "Uno ore docuerunt" (are his words), "they taught it with one voice," so unanimous were they in this opinion. Perfectly consistent therefore with each other are Verses 25, 26, and Verses 22, 23, for they are considering the subject in a different point of view. On the one hand they assert that the Time of Existence, and the nature of Power, is the same to all: on the other, that nevertheless the origin of such existence and of such Power is with the "Father." And these were the general tenets of the ancient and most early Christians, in consonance with which are the sentiments of the Established Church, as delivered by Pearson in the most approved manner. "The Godhead was communicated from the Father to the Son, not from the Son unto the Father. Though therefore this were done from all eternity, and so there can be no priority of Time, yet there must be acknowledged a priority of Order, by which the Father, not the Son, is first; and the Son, not the Father, is second. Again; the same Godhead was communicated by the Father, and the Son, unto the Holy Ghost; not by the Holy Ghost to the Father, or the Son. Though therefore this was also done from all eternity, and therefore can admit of no priority in reference to Time; yet that of Order must be preserved." (Pearson on the Creed, p. 322. ed. 1704.) It is needless to prove, that if the Father communicated Godhead, he must be the origin of Godhead.

5. It has been frequently said by others, and may be said again in this place, that, in Ver. 28 and 42, the expressions "must thus think," and "this is the Catholic Faith," apply only to the general

doctrine of the Trinity, and not to the particular mode of explanation given in this Creed. To the general doctrine, considered apart from the explanation, every Christian is bound; because it is the very doctrine of his baptismal admission into the Christian Church: the very doctrine he professes in his Creed, called the Apostle's Creed. For although the word "Trinity" is not mentioned in that Creed, yet the "substantial meaning" of the word is implied.

6. The effects, which result from a certain combination of inherent qualities, we do know; but by what particular manner, except by the Will of God, such combination of those qualities is effected, in many instances we do not know. If we admit as true, nothing but what we can explain, our faith will be extremely limited: and such limitation will exclude from our assent, Facts really existing. Can we explain the union of these properties, viz. of the vegetable and sensitive in the plant; the torpid and animate in the insect; the animal and instinctive in the beast; the animal and rational in man? Assuredly not. And yet, that these properties are united in the respective instances mentioned, is Fact. Inability then to account for a thing, is no proof that the thing could never have existence. It is therefore no proof that human and divine nature may never have been united. So far as it refers to our own powers of explaining, every instance of union before mentioned is just as wonderful and unaccountable as this. Do you say, I never saw an instance of human and divine nature united? True: but others have: men of veracity: many in number: credible witnesses: competent judges. You may not only read their evidence; but you may ascertain the effects of such union, in the history of Conversion from heathenism which took place in nations savage and idolatrous. Do you answer, I must see an instance of such union with my own eyes, before I can assent? Such an answer will be no more consistent with sound philosophy, than would be the answer of an Otaheitean, who should say he must see the Works of our Arts and Sciences before he could believe they existed: or of a tropical inhabitant, who should say he must see the phænomena of the Northern Hemisphere before he could believe their actual appearance. The hesitation of neither would avail towards disproving the matter of Fact: it would only shew his ill-grounded difficulty in believing, and the mistaken principle on which he would have drawn his conclusion. The application of all this to our Lord's incarnation is obvious.

7. Whoever is sincere in using the Apostles' Creed, may without scruple assent to the leading doctrines of the Athanasian Creed; for most assuredly they both mean to inculcate one and the same doctrine of a Trinity in Unity; that is, of Three Divine Persons united in one Substance of Godhead, distinguished by the appellations of Father, Son, and Holy Ghost: and the same doctrine of our Lord's Incarnation. The ancient Creeds of Irenæus and Tertullian agree with these in teaching similar articles of faith. And all correspond with St. Paul's words, Eph. iv. 5, 6. "Where (says Cleaver) we may obviously recognize, though in an inverted order, the leading articles of all subsequent Creeds: Faith in one

God and Father of all; in one Lord Jesus Christ; in one Holy Spirit; one Body or Catholic Church; one Baptism for the remission of sins; one hope or looking for a resurrrection to everlasting life."

LXXIV. That there should be variety of judgments concerning the ancient Christian Writers, is no more extraordinary than that there should be variety of judgments about other men, who have rendered themselves conspicuous by their literary productions or active exertions. Of Thucydides, for instance, biographers speak differently. Some represent him as dishonest to his country; others affirm he was an impartial historian. It is to be feared, that perhaps according to diversity of inclinations, as much as according to diversity of conceptions, in general friends extol, enemies censure. Both probably will be excessive. Right opinion will be between both. With regard to the Fathers, learned readers will judge for themselves; the unlearned will suppose that where much is said for and against them, though there may be somewhat to blame, yet there must be also somewhat to commend. Neither praise, nor reproach, indiscriminate and unqualified, is applicable to Man, or to any Work of Man, so mixed is the character of every thing human.

LXXV. If blind admiration be a fault on one side, entire contempt of the Fathers is a fault on the other. "It would be a false inference (says Jortin) to conclude from the blemishes and mistakes of the Fathers, that they are to be cast aside as altogether useless."

LXXVI. Of Justin Martyr, who lived in the Second Century, Thirlby says, "Non ille quidem omnium qui unquam fuerunt aut disertissimus aut acutissimus: sed tamen vividus, acer, et multis nominibus utilissimus; et quanquam minùs aptus fortasse fastidiosæ hujus delicati sæculi elegantiæ, ut iis tamen temporibus doctrinâ, judicio, eloquentiâ minimè vulgari. Has virtutes duo maximè vitia obscurant: incredibilis quædam in scribendo festinatio, et stylus iracundus." Jortin represents him as "a hasty writer, and of a warm and credulous temper:" but he gives us also the better side of Justin's character, by adding, he was "a virtuous, pious, honest man, incapable of wilfully deceiving. He wanted neither learning nor vivacity, nor an unartificial eloquence. The love of Truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution; and therefore, whosoever loves Truth, should love him and his memory." The testimony of such a man in proof of this point, "that there did prevail in his days a certain doctrine," deserves credit. He says, "We praise the Maker of all things through his Son Jesus Christ, and through the Holy Spirit;" "We adore the Son and the Spirit." By which expressions he does attest it as a matter of Fact, existing and acknowledged, and on his testimony it is to be believed, that the doctrine of the Trinity was in substance maintained by his Contemporaries, who lived long before the Council of Nice. The same remark will apply to Athenagoras, the

"civility, and decency, and politeness" of whose Apology, are (in Jortin's opinion) observable.

Theophilus was a Convert from heathenism to Christianity, as Justin and Athenagoras were, and in the Second Century. He writes like a Man, who believed on conviction, after diligent research and serious reflection. It is true, we find him not exempt, from what is vicious in point of good taste; but fanciful and farfetched conceits in any author, will not invalidate his credit as a Man, when cited to prove the existence of a fact. Theophilus then by his expressions demonstrates, that the doctrine of a Trinity was holden in his days.

Of Justin, Athenagoras, and Theophilus, it is to be observed, they imbibed not this doctrine in their childhood, nor were Trinitarians through the prejudices of early education. They were Heathen Philosophers: were converted to Christianity: and embraced this as an original principle of Christian Faith.

LXXVII. For the opinions of Plato, for the opinions of Aristotle, we refer to Academic, or to Peripatetic Commentators. For Christian Opinions in early days, why we should not appeal to Christian Commentators, who lived in those days, no sufficient reason has ever yet been given. The question here is not, Whether these opinions were in themselves right or wrong? but, Whether the Commentators have treated of those opinions, and given illustrations of them, and thus proved they were then Christian opinions?

LXXVIII. If before the Reformation too great deference was paid to the Fathers, as though they were infallible; since the Reformation too little respect has been shewn them, as though they were absolutely incompetent to judge, and incapable of speaking truth. So prone are we to run from one extreme to another: and so easy is the transition from error on one side, to error in a direction entirely opposite.

LXXIX. Why the most early Fathers should not be at least as competent to interpret Scripture, as we ourselves are, no just cause can be assigned. Why they should be much more competent than we are, may be adduced reasons, which will appear strong to those, who consider the proximity of the times, in which many of the Fathers wrote, to the commencement of Christianity; and the opportunities they had of collecting the sentiments of the Apostles themselves, some by personal intercourse, and others by not very remote tradition.

LXXX. Speaking of the Nicene and Constantinopolitan explications of the Christian Doctrine, Ridley observes, "The Fathers, who lived about those times, a little before or after the latest of those Councils, such as Basil, the two Gregories, Didymus, and Cyril of Alexandria, in their Discourses on the Holy Spirit, drew their doctrines entirely from the Scriptures, and did not then fashion, but succeeded to the Faith, by tradition of those, who presided in the Church from the Apostolical age to their own times. To which they appeal, producing their testimonies, and tracing it up to the New Testament; where they challenge a cloud of witness-

es." Ridley's "Eight Sermons" shew him to have been a man of erudition, and well acquainted with the Writings of Heathen and Christian Antiquity.

LXXXI. Philostorgius (says Suidas) hath made mention of Basil, in words to this effect; "In those times flourished Basil of Cesaria of Cappadocia, and Gregory at Nazianzen, and Appollinarius in Laodicia of Syria. These three men contended for the doctrine of "Consubstantiality," against that of "Different-Substance," by excelling all the advocates of that heresy, who had ever written before, or who have written since from that time to my own; so that even Athanasius was thought a child when compared with them. For they had made very great proficiency in what is called extraneous, i. e. profane learning; and in the Sacred Writings with respect to whatever perfected the reading and quick recollection of them, they had great experience; and Basil the most of all." Philostorgius was an Arian. He was nevertheless candid enough not to withhold from these eminent persons their due praise, although they were of a different persuasion. In this he gave an example of moderation to be commended and imitated.

LXXXII. Whether, among the early Christian Writers, the most approved by the Christian World in general did or did not maintain the doctrine of a Trinity, is as much a question of Fact, as whether Sir Isaac Newton did or did not maintain the principles of gravitation and attraction. That such Writers did maintain that doctrine, no man can possibly doubt, who will read the work to which we have before referred, and which (to use Waterland's words) "will stand as long as clear sense, sound reasoning, and true learning have any friends left," the "Defensio Fidei Nicænæ."

LXXXIII. By ascribing divine attributes to Three Persons, the ancient Christian Writers asserted a Trinity in the quality of Godhead; by maintaining the "Father" to be the only source of Divinity, they asserted Unity in the Power of Divine government.

LXXXIV. Whence did the primitive Christians collect their ideas respecting the Trinity? From examining, and comparing with each other, various texts and various passages in the Scriptures; and by reasoning on the whole put together.

LXXXV. St. Paul confuted the Jews who denied that Jesus Christ was the Messiah, συμβιβάζων, "by bringing together" a variety of texts from the Scriptures of the Old Testament. These he applied to Christ; and by shewing the correspondence of real character in him, with intimations given and delineations marked out, in the Sacred Writings of Moses and the Prophets, the Apostle proved what he wished to demonstrate (Acts ix. 22.) This method is analogous to the process of reasoning in the human mind. We put together various facts, and then draw our conclusion from those facts. It is the very characteristic of Man's nature, as Rational, to proceed thus.

LXXXVI. We act in conformity with St. Paul's practice, and with the ordinary course of human reasoning, when we bring together various texts of Scripture, and thence prove the doctrine of a Trini-

ty and Unity. Divine Nature is One. Three Persons have the attributes of divine nature : in divinity of nature they must be One. Divine Government is One : Three Persons direct their energies to effectuate the self same ends of that One Government : in the purposes and power of divine Government they must be One. But divine nature and divine government are the very qualities, which essentially constitute Godhead. In Godhead then, the Three must in quality (we repeat the words to obviate misconception,) must in quality of Godhead be One. But if one in Godhead, they must essentially be One God.

LXXXVII. In all concerns of moment, before we depart from what has been long received, we may properly ask the question "Cui Bono?" "for what good purpose" are we to innovate? Let this question be proposed in the case before us. "For what good purpose of obtaining more distinct knowledge concerning the Essential Nature and Eternal Existence of God, should we reject the doctrine of a Trinity? For none. It would in that point of view answer no purpose whatever to reject the doctrine of a Trinity. Men, good and acting on the most pure intention, have indeed imagined they could comprehend God's Essential Nature and Eternal Existence better in Unity, than in Trinity. Their thought however could be but imaginary. For, provided they maintained (what most have maintained) not any Materiality, but the Spirituality of God, they could then no more form an accurate idea of God's Essential Nature and Eternal Existence in Unity, than they could in Trinity. They could precisely and distinctly know nothing in one, or in the other case. And wherefore? For the same reason that a Man born blind knows nothing of Light in the Solar Orb. We have no powers of mind commensurate to any particle of such a subject as divine Essential Nature and Eternal Existence.

LXXXVIII. Supposing, for the sake of argument, we reject Christianity ; and reverting to what is called Natural Religion, let us stand upon that ground. The degree of knowledge, which could be acquired in Natural Religion, can be collected only from considering those, who have actually lived under that Religion. With that knowledge then, "what more perfect ideas respecting God's Essential Nature and Eternal Existence, could we form in our Minds, than those we now form?" The Master Moralist will tell us. Ὅτι μεν γαρ τα θειᾳ ὑπερ ἡμας, παντι δηλον. Αποχρη δε τῳ ηρειττονι της δυναμεως αυτης σεβειν. Οἱαι δε εισιν, ητε εὑρειν ῥαδιον, ητε ζητειν θεμιτον. (Xenophon's Epistle to Æschines, vol. V. part ii. p. 173. ed. Wells.) "That there are divine Beings above us, is to every person evident. And it is enough to worship them, on account of their superiority in power. But of what nature they are, it is neither easy to discover, nor lawful to inquire." That there really did exist divine power, and that the exercise of such power for the happiness of Man was demonstrable in the works of creation, and providence, Socrates in his valuable dialogues with Aristodemus and Euthydemus very forcibly maintained. But that we can know the essential nature of those Beings, in whom such power resided, that he denied ; as may

be seen in several passages similar to the above, in the Writings of his modest and accomplished encomiast. What reason have we to think, that if we were standing on the same ground of natural Religion as Socrates, we should have more perfect knowledge of divine things, than Socrates? Did the philosophers of Rome know more? Did our British ancestors, who were Druidical; or our Anglo Saxon progenitors, who were Idolaters, know more? Certainly not, so long as they were heathens. Their more pure wisdom came from Christianity: And from the same source comes our wisdom. But Christianity brought to them, delivers to us, and carries with it, wherever it goes, the doctrine of a Trinity.

LXXXIX. Supposing we reject Christianity, and adopt Judaism; let us see what satisfaction concerning the point in question, we shall thence derive. We no sooner open the Sacred History, than we find a word implying Plurality introduced as the title of the Almighty. However we may labour to account for this, yet after all it is a very striking circumstance, that when the Sacred Writer might have used a word of singular import (as he does elsewhere) and thus have precluded all ambiguity, he nevertheless uses a word of plural import thirty times, at the beginning of his History and in its primary chapters, and thereby admits ambiguity. And knowing, as we do, that from this and other circumstances, it has been maintained by very learned and considerate men, that the Jews held a Plurality in the Godhead, we should be led to conclude, that at least the doctrine of Unity is far from having been unquestionably the doctrine of the Jews. The point has been disputed, and is still controverted. With respect therefore to deriving any certainty on this doctrine from Judaism, we should be disappointed. The matter is doubtful.

XC. He that should say, "the doctrine of the Trinity has been disputed among Christians, and is therefore questionable," would say what is fact. But if he should urge this as a sufficient plea for rejecting the doctrine altogether, he would judge hastily, and conclude erroneously. For he should consider on which side of the question by far, very far the major part of Christians, from the Apostles to the Fathers, from the Fathers to us, through all ages of Christianity, have most decidedly determined. He should consider, that while only individuals, comparatively few, have occasionally denied the doctrine of a Trinity, whole nations in a continuance and in the most public manner have asserted that doctrine, through successive generations during the long course of Eighteen Centuries. On these considerations, as the weight of general and public judgment is evidently against him, he should see there are strong grounds for suspecting, that they, who deny the doctrine of a Trinity, merely because it has been controverted, may possibly be wrong, and are probably wrong, in their dissent from that doctrine.

XCI. To him that should say, "the supporters of the Trinitarian doctrine were fallible men, and therefore might be mistaken;" the reply would be, "your remark is partly inaccurate, and partly correct. Inaccurate in the highest degree with respect to our

Lord, whose doctrine it is, and, who in his divine wisdom was absolutely infallible ; inaccurate also according to the ideas of all Christians, with respect to the Apostles, whose inspiration, taken in the most limited sense, at least prevented them from being mistaken, when delivering fundamental Truths. With regard to other Writers, your remark is correct ; they certainly were fallible men, and as such might be mistaken. But upon the same principle, you also may be mistaken. And among the infinitude of Writers, whether long since dead or still living, who on principles conscientious, and with talents adequate, have interpreted Scripture Texts relating to this subject, the most able and the most numerous Expositors will prove that you are mistaken ; but that the maintainers of a Trinity are right in their opinion ; on the grounds of Scripture, the grounds on which the question must ultimately stand.

XCII. For our religious principles, whilst they are confined to ourselves, we are responsible to God only. For the manner in which we openly declare our religious principles, and for the conduct we pursue under the influence of them, we are responsible to society also.

XCIII. As the forming of right opinions depends upon a combination of many circumstances, how far it may or may not be in our own power to form right opinions, admits of a question. But about the impropriety of injuring society by any mode of propagating our opinions, there should be no question. For, nothing can be more clear, than that man, living in society, is bound by moral and political obligations not to injure such society either by word or deed.

XCIV. Those, who hold the doctrine of a Trinity, however individually they may give different explications of it, are nevertheless Trinitarians : as those, who protest against a particular Church, although unhappily among themselves they have separated from each other, by multifarious divisions, and discriminate each other by subtile distinctions implying even dimidiation, are nevertheless all Protestants. In the former case, disputes about exposition do not prove that therefore the doctrine of a Trinity does not exist in Scripture. In the latter case, dissensions about difficult and nice points do not prove that therefore the religion of Protestants is not to be found in Scripture.

XCV. To particular minds, particular passages of ancient Authors will frequently recur. What if these sentiments were often recollected ?

αμφι δ' ανθρω-
πων φρεσιν αμπλακιαι
αναριθμητοι κρεμανται.

" around the minds of men hang innumerable errors." (Pind. Ol. 7.)
" Seek not out the things that are too hard for thee ; neither search the things that are above thy strength. But what is commanded thee think thereupon with reverence : for it is not needful for thee

to see with thine eyes the things that are in secret. Be not curious in unnecessary matters: for more things are shewed thee than men understand." (Ecclesiasticus iii. 21, 22, 23.) The remembrance of these verities, founded on experience, how should it operate? It should teach Humility and Moderation.

XCVI. Be the subject what it may, in holding the same Doctrine, taken in a general and enlarged sense, men may agree: in their sentiments about particular points and particular explanations of the principal Doctrine, they may nevertheless differ. And on this account neither side should censure the other. Till the minds of all men can in their talents and conceptions be entirely alike, the judgments of all men cannot be entirely alike. To expect it, were to expect an impossibility.

XCVII. So long as it preserves command of temper, decency of language, propriety of expression, adherence to sound argument either by reason or proof, candid allowance for difference of thinking, and above all, respect for Public Opinion on subjects of a serious and sacred nature, Partiality for one's own sentiments is venial. Venial therefore it will be in a Member of the Church of England, if he commends the Collect of his Church for Trinity Sunday, which precisely corresponds with his own views of the subject, as a very fine specimen of clearness and comprehension combined.

XCVIII. Considering the mutability of the human mind, and the several melancholy instances of well meaning persons, who under the debility of age have fallen from that rectitude of judgment, which they shewed in the vigour of life and in the full strength of their mental faculties, we cannot conclude our "Thoughts" on the Triune Godhead more properly, than by offering with all humility that solemn prayer, in which we are well instructed thus to supplicate for divine aid, in wisdom spiritual and in concerns temporal:

"Almighty and everlasting God! who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee, that Thou wouldest keep us stedfast in this faith; and evermore defend us from all adversities; who livest and reignest One God, world without end. Amen."

REFERENCES.

No. XVI. "Triad."] Cudworth's Intellectual System. Parker's Free and Impartial Censure of the Platonic Philosophy, p. 113. Maurice's Indian Antiquities, vol. IV. p. 426.

No. XXII. "Thirty times."] Allix's "Judgment of the Jewish Church against the Unitarians," p. 116, ed. 1699. See also, p. 119.

No. XXII. "Decalogue."] "That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed, that it is used in places, in which if there be in truth no plurality in the Godhead, the inspired Writers must have been determined by the principles of their religion, studiously to avoid the use of a plural; especially as they had singulars at command. The plural is used in that very precept, which prohibits the worship of any God but one. "I Jehovah am thy GODS, that brought thee out of the land of Egypt, out of the house of bondage."—"Be not unto thee other GODS beside me;" and in every subsequent part of the Decalogue, where God is mentioned, the plural word is introduced. In the second commandment, "For I Jehovah am thy GODS." In the third, "Take not the name of Jehovah thy GODS in vain." In the fourth, "The Sabbath of Jehovah thy GODS." In the fifth, "The land which Jehovah thy GODS is giving thee." See p. 20, Animadversions on Dr. Geddes's Critical Remarks on the Holy Scriptures, printed by Wilkes and Taylor, 1803.

No. XXII. "repetition."] "Hear, O Israel (saith Moses) Jehovah our God is one Jehovah." Deut. vi. 4, as translated by the late good and learned Dr. Randolph, p. 131, vol. II. "A View of our Blessed Saviour's Ministry." The same passage is translated by Dr. Randolph thus also; "Jehovah our Gods is one Jehovah." This, adds (Dr. R.) if he did not hereby design to denote a Plurality of Persons in the Godhead, should seem to be a strange form of expression. P. 7. "Vindication of the Worship of the Son and of the Holy Ghost," ed. 1775. "Let those, who have any doubt whether Elohim when meaning the true God, Jehovah, is plural or not, consult the following passages, where they will find it joined with Adjectives, Pronouns, and Verbs plural." P. 22. Ed. 1792. Hebrew and English Lexicon by Parkhurst, who refers to twenty-five texts, in the Old Testament, on this occasion. The same Expositor thus explains JEHOVAH—"the peculiar and incommunicable name of the Divine Essence (see Is. xliii. 8. Hos. xii. 4, 5.) subsisting in a Plurality, i. e. Trinity of Persons." See Deut. vi. 4. xxviii. 58. Lexicon, p. 173.

No. XXXIX. "blasphemy."] St. Mat. xxvi. 63—5. St. John x. 33. See "The Divinity of Christ proved from his own Declarations attested and interpreted by his Living Witnesses, the Jews;" in a Sermon, by Thomas Burgess, now Bishop of St. David's: preached in 1790.

No. XXXIX. "Son of God."] Allix, Chapter 17.

No. XLIII. "appellation of Λογος."] Allix, Ch. 12. Kidder, Part III. Ch. v.

No. XLVIII. "were denied."] With the division of the Books in the New Testament into Ὁμολογουμενα, and Αντιλεγομενα, made by Eusebius, every student in divinity is acquainted. See also Grotius de Verit. Rel. Chr. iii. 3. and, "Illustrations of the Truth of the Christian Religion," by Edward Maltby, p. 32, sqq. Ed. 1802, where the discriminating marks, which distinguish the Genuine from the Spurious Gospels are pointed out with much learning and ingenuity.

No. XLIX. "in the four first Centuries."] See "A new and Full Method of settling the Canonical Authority of the New Testament," by Rev. Jeremiah Jones. Vol. I. pp. 42, 62. Ed. 1798.

No. LIII. "says Michaelis."] Michaelis's "Introductory Lectures to the Sacred Books of the New Testament;" translated by Butler, afterwards Bishop of Hereford, in 1761.

No. LIV. "Erasmus, or Crellius."] See Mill's Note on Rom. ix. 5. Wolfii "Curæ Philologicæ," on the same passage. Michaelis in Butler's Translation; p. 64. The same Professor's "Introduction to the New Testament," translated by Marsh. Vol. II. pp. 387, 417, 471.

No. LX. "the same duty."] See Bishop Porteus's "Lectures on the Gospel of St. Matthew." Lect. xxiv. p. 335, &c. vol. II. Ed. 1802. Bishop Pretyman's "Elements of Christian Theology." Part III. Art. i. p. 84. vol. II. Ed. 1799. Both these Writers found the Doctrine of the Trinity on our Lord's final commission in St. Matt. xxviii. 19; and with the strongest reason.

No. LXVIII. "Philopatris."] Dialogue of Lucian so entitled. In vol. II. p. 998, Ed. Benedicti. Bishop Bull maintains this Dialogue to have been written by Lucian, in opposition to the opinion of Micyllus, who ascribes it to some more early Author. If however it was written by some more early Author, it proves (to use Bp. Bull's words) "qualisnam fuerit Christianorum fides de SS. Trinitate, etiam sub Trajani imperio, diu ante Luciani tempora." Def. Fid. Nic. p. 69. Ed. 1721.

No. LXXXVIII. "that he denied."] See p. 377, "Thesis," annexed to "Illustrations of the Truth of the Christian Religion;" by Edward Maltby, B. D. Ed. 1802.

No. XCVII. "temper."] The several qualities here enumerated are all combined in that prime Scholar, acute Critic, excellent Man, and faithful Friend, Dr. Charles Burney; the Urbanity of whose Manners is equal to the depth of his Erudition; and both confessedly place him at the head of Literary Characters most eminent in this nation.